Godly Meditations vpon the Lords Prayer, the Beleefe, and ten Commandements.

E-13-29.

VVherein are comprehended many comfortable Prayers and exercises, necessarie to be vsed of all Christians.

Gathered by M. *Iohn Bradford* in the time of his Imprisonment.

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To the Reader.

Here hast thou gentle *Reader*, such godly Meditations, Prayers, and other Exercises, of that worthy Witnes of God, *Iohn Bradford*, as God by his singular prouidence hath hitherto preserued, & now at length for thy comfort and commoditie brought to light. Dayly & hourely was this his Exercise to talke with God, by faithfull and heartie Meditations and Prayer, with power piercing the heauens: and many such godly Exercises did he leaue behinde him, which either time hath consumed, or els such as keepe them in store to their owne priuate vse, doe little consider what benefite they with-hold from the Church of God; which if they shall yet brotherly com-

munícate, there ſhall not lacke good will and diligence to ſet them abroad. In the meane ſeaſon, let vs with thankfulneſſe receiue, read and practiſe theſe as meanes to quicken our ſpirites, to ſtirre vp our dull hearts to a more feruent inuocation of Gods holy Name: which how far it is from that it ſhould be in vs, and what need we haue thereof, here we may perceiue. Here may wee learne to flee vnto God by Prayer, and not runne on with this vnthankfull world into forgetfulnes of his great benefites: eſpecially for the libertie of his Goſpel, which we ſo vnthankfully receiue, ſo vngodly neglect, ſo wickedly abuſe. God graunt his good ſpirit to worke in vs this good worke; to looke about vs in time, to conſider our ſtate paſt and preſent: as indeed we haue great cauſe to doe. And ſo with prayer flee vnto GOD, to preuent the plagues that are at hand, leaſt with double woe, we finde the latter ende worſe than the beginning.

FINIS.

Inſtructi-

Instructions to be obserued, concerning Prayer.

There be nine things that pertaine to the knowledge of true Prayer.

1 TO know what Prayer is.
2 How many sortes of Prayers there be.
3 The necessitie of Prayer.
4 To whom we ought to pray.
5 By whom we must pray.
6 Where to pray.
7 What to pray.
8 The excellencie of Prayer.
9 What we must doe that our Prayers may be heard.

1

What Prayer is.

PRayer is a simple, vnfayned, humble and ardent opening of the heart before God, wherein we either alke thinges needfull: or giue

thankes for benefites receiued. Paul in the first of Timothie. 2. Chap. calleth it by foure sundry names in one sentence, to witte: Prayer, Supplication, Intercession, and Thankſ-giuing. In Latin. *Deprecatio, Obsecratio, Intercessio, & gratiarum actio.* Whereof the first is for the auoiding and preuenting of euill: the second is an earnest and feruent calling vpon God for any thing: the third is an intercession for other: the fourth is a prayſing of God for things receiued.

2.

There be two manner of wayes how we ſhould pray.

FIrſt publikely, and that is called Common Prayer, where the people are aſſembled together: pray all with one heart & minde: And priuately, as whē mē pray onely, & that is called Priuate Prayer, and how both these two are allowed before God: the Scrip-

Scripture beareth testimonie by the example of all the Holy men and women before and after Christ.

3.

The necessitie of Prayer.

THere bee foure things that prouoke vs to pray: First, the commandement of God: Secondly, sinne in vs, which driueth vs of necessitie to God for succor, life and mercie: Thirdly, our weake nature (being vnable to doe any good) requireth Prayer to strengthen it, euen as a house requireth principall pillers for the vpholding of it: Fourthly, the subtiltie of the Enemie (who priuily lurketh in the inward parts, wayting to ouerthrow vs, euen in those things which we thinke to be best done) stirreth vs vehemently thereunto.

4.

To whom we ought to pray.

THree things do assuredly pertaine to him that must be prayed vnto:

First, that he hath such eares as may heare all the world at once: Secondly, that hee is in all places at once. Thirdly, that he hath such power, that he is able to help: and such mercy, that he will deliuer: that is none but God.

5.

By whom we should pray.

Christ onely is the way by whom we haue free accesse vnto the Father, and for whom our prayers are accepted (our infirmities notwithstanding) without whom all our prayers are abhominable.

6.

Where to pray.

As touching the place where we should pray, seeing all places are one, there is none forbidden: onely the common prayer must bee made in what place soeuer the congregation of Christ doth assemble.

What

7.

What to pray.

WHat to pray: lyeth in the necessitie of euery man, and for as much as wee need both spirituall and corporall things: we may boldly aske them both. For as to aske spirituall giftes, it is profitable and commanded: so to aske corporall, it is necessarie and allowed.

8.

Of the excellencie of prayer.

THe worthines of Prayer consisteth in two things: in the dignitie of the commander, who is God the fountaine of all goodnesse, who also commaundeth onely good things, and in the effect that followeth it, which is the obtaining of whatsoeuer wee desire faithfully, according to the will of God.

Wha

9

What to do that we may be heard.

FIrst, wee must put off our owr righteousnes, pride, and estimation of our selues, and put on Christ with his righteousnesse: Secondly an earnest faith and feruent loue, with the putting off all rancor, malice and enuie, is required: finally true repentance knitteth vp the knot, for in it are contained all the Vertues before named.

John Bradford.

A Meditation vpon the Lords Prayer.

Our Father.

You good Lord which madest heauen and earth, the sea, and all that is therein, together with thy dearely beloued sonne Iesus Christ, and with thy holy Spirit: thou the same God which openedst thy self to Adam by thy promise: thou the God of Abraham, Isaac, and Iacob: thou which broughtest the people of Israel forth of Egypt with a mightie hand, and a stretched out power: thou which gauest thy Lawe vpon Mount Sinai: thou which spakest by thy Pro-

phets,

phets, and last of all in these l
dayes, by thy dearely beloued S
Iesus Christ, whom thou wou
should be made a second Adam,
as by the first we are childr̃ of w
carnall, and full of concupiscenc
by him we might be made childr
grace, and spirituall, by commu
ting with him the qualitie, me
vertues, and grace of his
through the operation of his holy
rit, as he communicated with b
substance of our flesh, in the wom
the Virgin Marie, in the operat
the same holy Spirit, being that
sed seede, which was promised
dam, Abraham, Isaac, Iacob, and
uid, which should bruse the Serp
head, which should bring the bl
on all nations, which should r
ouer thy house for euer, and mig
ouercome thine and our enemies
dæd he did by his incarnation, na
tie, circumcision, exile, baptisme,
ing, temptation, doctrine, mir

workings, agonies, bloody prayer, passion, death, resurrection and ascension, and yet he still doth by his mediation and intercession for vs, and at the length he wil on all parts fully accomplish by his comming to iudgement, which will bee suddenly in the twinckling of an eye, in the blast of a Trumpet, and shout of an Archangel, when he shall be seen with thousands of Saints: & innumerable thousands of Angels, al the whole world being on fire, and all the people that euer were, are, or shall bee, then standing before his tribunal or iudgement seat, to render an account of that they haue done in this body, bee it good or bad: Thou (I say) this GOD which art holy, righteous, true, wise, pure, chaste, mightie, mercifull, good, gratious, a hater of sinne, and a reuenger of vnrighteousnesse, &c. wouldest that I which am borne in sinne, and conceiued in iniquitie, which by nature am a child of wrath, and in whom dwel

let

leth continuall enmitie against th
that I which am nothing but sinn
and one that doth evil alwayes bef
ther, should call thee and beleeue th
this God and Father of our Lord a
Sauiour Iesus Christ, to bee in be
deed my Father: that is, thou wo
dest I should be most assured, that th
of thine owne good will which th
bearest to mewards before I was,
before the world was, hast in Ch
chosen me to be thy Childe, & throu
him art become my most louing F
ther, frō whom I sholde looke for al g
things, and be most certainly persu
ded, that looke how much thou art m
than a man, so much thy loue and
fherly prouidence towards me, pass
the loue and prouidence of any fath
towards his childe, in louing mee,
ring how to helpe me, prouiding
me, nurturing me, and helping me
all my needs: So certaine thou wo
dest haue me to be of this minde, that
doubt of it doeth most displease th

nd dishonour thée, as though either
hou wert not true, or not able to doe
ese things, or els becamest not my
ther in respect of thine owne good-
elle in Christ only, but also in respect
f my worthinesse and deserts.

And that I should not wauer or
oubt of this, that thou art my deare
Father, and I thy Childe for euer
hrough Iesus Christ, it is required
n the first commaundement, which
aith: I am the Lorde thy God, thou
halt haue none other Gods but me.

Againe, thy Sonne doth here com-
mand me to call thée by the name of
Father. Moreouer, in the first Arti-
le of my beliefe, I promise the same,
n saying: I beleiue in God the Father
Almightie. Besides this, there are
many other things to confirme mée
heerein, as the creation and gouern-
ment of the world generally, and of e-
uery creature particularly, for all is
made and kept for man, and so for me,
to serue me for my commoditie, neces-
sitie,

sitie, and admonition. Againe the cr
ation of me, in that thou hast made m
after thy Image, hauing a reasonab
soule, bodie, shape, &c. Where th
mightest haue made mee a Toade,
Serpent, a Swine, deformed, fra
ticke, &c. Moreouer, thy wonderfu
conseruation, nourishing and kæpin
of mee hitherto in my infancie, chil
hood, youth, &c. all these (I say) shou
confirme my faith of thy fatherly lou
But of all things, the opening of th
selfe by thy word and promise of gra
made after mans fall, first to Adam
then to Abraham, Isaac, Iacob, and
to other, being published by the Pro
phets from time to time, and last of a
accomplished by thy deare Sonne Ie
sus Christ, in whom thy promises ar
yea and Amen: the opening of th
selfe thus (I say) in and by Christ, t
the most chiefe and sure certificat
that thou art my Father for his sak
And I thy deare child, although of m
selfe, I am most vnworthy. For tho
acco

cording to thy promises, hast not
pared thy deare sonne Jesus Christ,
t giuen him to the death of the
rosse for my sinnes. Thou wouldest
e should be made flesh of our flesh, and
lood of our blood, in the wombe of the
Virgin Marie, by the operation of thy
oly spirit, that we by the working of
he same spirit, through the mirites of
is flesh & blood, might bee made flesh
of his flesh, and blood of his blood: that
is, as he hath the substance of our flesh
and blood: euen so we might haue, and
for euer enioy in him & through him,
the qualities, vertues & gifts of righte-
ousnesse, holinesse, innocencie, immor-
talitie, and glorie, wherewith hee hath
indued our nature in his owne person
for vs all: that as now in faith and
hope we haue the same, so in his com-
ming, we might fully enioy them in
very deede: for then shall our bodies
(now vile) be like to his glorious body.

Herein appeareth thy loue, not
that wee loued thee, but that thou lo-
nedst

uedst vs, and hast giuen thy So
for vs. Herein doest thou comm
vnto vs thy loue, that when we w
yet sinners, Christ thy deare So
dyed for vs, so that nothing should
perate vs from thy loue in Christ
sus, neither affliction, anguish, pe
cution, famine, neither life nor dea
&c. For if when we were enemies
were reconciled vnto thee by
death of thy Sonne, much more
being reconciled, shall be saued by
life.

And that I should not doubt h
of, but certainly be perswaded all
to pertaine to me, where I might h
beene borns of Turkes and Infid
loe thou wouldest I should bee bo
of Christian Parents, brought
thy Church by Baptisme, which
Sacrament of adoption, and requi
faith as wel of remission of my sin
as of sanctification and holinesse, t
wrought of mee in thee by thy g
and holy spirit.

Where I might haue bẽn borne in an ignorant time and Religion, thou wouldest I should bee borne in this time and Religion, wherein is more knowledge reuealed, than euer was here, or in many places is.

Where I might haue been of a corrupt iudgement, and entangled with many errours: loe, thou of thy goodnes, as thou hast reformed my iudgement, so doest thou kẽpe it, and now for the same iudgements sake, doest vouchsafe, somewhat by the Crosse to trie me. By all which things I should confirme my faith of this, that thou alwayes hast been, art, and wilt be for euer my deare father.

In respect whereof, as I should bée certaine of saluation, and of the inheritance of heauen for euer: so should I be thankfull, cast my whole care on thée, trust on thée, and cal on thée, with comfort & certaine hope for all things that I want.

For in that thou hast giuen to mée this

this benefite to be thy childe, vndeser-
ued and vndesired on my behalfe, sim-
ply and onely in respect of thine owne
goodnesse and grace in Christ, least at
any time I should doubt of it, howe
should I but hope certainly ỳ nothing
profitable to me can be denyed, in that
thy power is infinite? For as thy good
will is declared in adopting me, so no-
thing can be finally wanting in mée,
which may make for my weale, for
then should not thy power be Almigh-
tie: and therefore my beliefe requi-
reth, that I should beléeue in thee the
Father Almightie.

In consideration whereof, I should
in all things behaue my selfe as a
child, reioyce in thee, praise thée, trust
in thee, feare thee, serue thee, loue
thée, call vpon thée, &c.

But alas, how heauie hearted am
I? How vnthankfull am I? How full
of vnbeliefe, and doubting of this thy
rich mercie? How litle do I loue thée,
call vpon thee? &c.

Oh be mercifull vnto mée, forgiue me, good Father for thine owne sake, and graunt mee the spirit of thy children, to reueale thy selfe vnto me, and Iesus Christ thy deare Sonne our Lord, by whom we are made thy children, that I may truely know thée, heartily loue thee, faithfully hang vpon thee in all my néedes: with good hope call vpon thee, render faithfully this honour to thee, that thou art my God and father, & I thy deare Childe through thy grace in Christ, and so alwayes be indued with an assured hope of thy goodnes, and a faithful obedient heart in all things to thy holy will.

At thy hands and from thée, as I must looke for all things, so come I vnto thee, and pray thee to giue mee these things, which thy deare children haue, and thou requirest of mee, that I may come and aske them of thee, as now I doe through Iesus Christ our Lord.

As by this worde (Father) I am taught to glorie of thée and in thée, and

all

all that euer thou hast (for thou
wholy mine, my Lord my God.
Father:) so by this word (Our) I
taught to glorie of all the good. that
and euery of thy seruants that eu
were, are, or shall be, had, haue, or sh
haue. For now I am taught to belæ
that thou hast called me into the com
munion of thy Church and peopl
whome hereby I perceiue thou ha
commanded to be as carefull for me
as for themselues, & in all their pray
ers to be as mindfull of me, as of them
selues.

Againe, as by this word (Father)
am taught to remember and rend
my duetie I owe to thee-wards, fait
loue, feare, obedience, &c. so by th
word (Our) I am taught my dutie t
wardes thy people, to bee carefull
them and to take their sorrowe, poue
tie, affliction, &c. as mine owne: a
therefore to labour to helpe them
heart and hand after my vocation a
abilitie, vtterly abhorring all pri
self

selfe-loue, arrogancie, and contempt of any.

By reason whereof I haue great cause to lament, and to reioyce. To lament, because I am so farre from consideration, much more from doing my dutie to thy people, in thoughts, words and deeds. To reioyce, because I am called of thee, and placed in the blessed societie of thy Saints, and made a member and Citizen of the heauenly Ierusalem: and because that thou hast giuen in commaundement to all thy Church, to be as carefull for mee, as for themselues.

But alas, how farre am I heerefrom? As I am guiltie of vnthankfulnesse for this thy calling me into the blessed Communiõ of thy deare sonne and Church, yea of thy selfe: so am I guiltie of selfe-loue, vnmercifulnesse, pride, arrogancie, forgetfulnes, and contempt of thy children: for else I could not but be otherwise affected, and otherwise labour than I doe.

Oh

Oh be mercifull vnto me good
ther : forgiue mee, and graunt
Christes sake, that as my tong
soundeth this worde, Our, so I may
heart feele the true ioy of thy bles
communion, and the true loue a
compassion which thy children ha
and feele towardes their brethere
that I may reioyce in all trouble,
respect of that ioyfull communio
that I may denie my selfe to hono
thy children vpon earth, and endeu
my selfe to doe them good for thy sa
through Iesus Christ our Lord.
come onely to thee, to giue mee t
which I cannot, nor must not e
where haue: & thou requirest it of m
that therefore I should as thy chil
come and craue it to thy glorie.

Which art in heauen.

As by these wordes Our Father
am taught to glorie and reioy
for the blessed communion which

m called to with thee, deare Father, with thy Christ, and with thy holy Church: so also am I heere taught by these wordes, Which art in heauen, to reioyce in respect of the place and blessed ioyes whereunto at the length in thy good time I shall come. For now I may perceiue that as heauen is thy home, so is it mine also, being, as I am thy childe through Christ, although here for a time I am bodily on earth and in miserie.

Againe, by these words, which art in heauen, I am admonished, not onely to discerne thee from earthly Fathers, and to know how that thou art Almightie, present in all places, and of most puritie, to confirme thereby my faith, to be prouoked the more to feare thee, to reuerence thee &c. But also I am admonished to iudge of thy fatherly loue, by heauenly benefites, and not by corporall, simplie and alonelie: for oftentimes the wicked prosper more in the worlde, and haue

more worldly benefites than thy ch
dren. So that by this I see, thou wo
dest pull vp my minde from earth a
earthly thinges, to heauen & heauen
thinges, and I should see further
corporall benefites, thy heauenly p
uidence for mee. For if thou place n
thus on earth, and thus bleste mee
thou doest, and hitherto hast d
from my youth vp, in that thou
nothing so carefull for my body as
my soule: how should I but thin
much of thy prouidence? for it is t
home, where is such glorie as the e
hath not seene, &c. Of which thing
these corporall benefites of thine
uen me on earth, should be (as it we
inductions: and the taking of them
way, admonitions to be more mind
full of permanent thinges, and le
mindefull of transitorie things.

By reason heereof I haue gre
cause to lament, and to reioyce. To
ment, because I am so earthly mi
ded, so little desirous of my home,
vnthan

vnthankfull for thy prouidence and fatherly protection heere on earth.

To reioyce, because of my home and the great glorie thereof: because thou doest so prouide for me heere, because thou dost so correct and chasten me. &c. But alas I am altogether a wretch, earthly and vnthankfull, not onely for these corporall benefits, health, riches, friendes, fame, wisdome, &c. for thy fatherly correction, sickneſſe, temptation. &c. but also for thy heauenly benefites, for Christ Jesus, for the promise of thy spirit, for thy Gospell, &c. yea, euen for heauen it selfe and thy whole glorie, as the Israelites were for the land of Canaan, and therefore neuer enioyed it, but perished in the wildernesse. I am proud in prosperitie & forget thee, waxing secure and careleſſe. I am impatient in the croſſe, and too much consider worldly discommodities.

Oh deare Father, forgiue mee for thy Christes sake all mine vnthanke-

fulneſſe, loue of this woꝛld, contemp
and obliuion of thy heauenly benefits
and graunt me thy holy Spirit to illu
minate the eyes of my minde with th
light and liuely knowledge of thy pꝛe
ſence power, wiſdome and goodneſſe
in thy creatures, but ſpecially i
Chꝛiſt Jeſus thy Sonne, & ſo by th
ſame ſpirit inflame mine affections
that I may deſire nothing in earth
but thée, and to be pꝛeſent with thée
that my conuerſation may bee in hea
uen continually, from whence graun
me ſtill to looke foꝛ the Loꝛd Jeſus, t
make this my vile bodie like vnto hi
owne gloꝛious and immoꝛtall bodie
accoꝛding to his owne power, b
which hee is able to doe all things.
As thou haſt giuen mee to bee th
childe: ſo I pꝛay thee, giue me thoſ
things which be the pꝛoperties of th
childꝛen, giuen from thee in thy goo
time.

Hallowe

Hallowed be thy name.

THy name is that whereby thou art knowne, for names serue to discerne and know one thing frō another. Nowe, though thou art known by thy creatures, yet in this our corrupt state, they serue but to make vs perceiue elle. Therefore most properly, liuely, and comfortablie thou art knowne by thy holy word, and specially by thy promise of grace, and freely pardoning and receiuing vs into thy fauour for Christ Jesus sake. For the which goodnesse in Christ, thou art praised and magnified, according to thy name, that is, so much as men know thee in Christ, they magnifie thee, and praise thee which heere thou callest hallowing or sanctifying. Not that thou art the more holie in respect of thy selfe, but in respect of men, who the more they knowe thée, the more they cannot but sanctifie thee: that is they cannot but as in themselues by

true faith, loue, feare, and spiritual seruice honour thee: so also in their outward behauiour and wordes, they cannot but liue in such sort, as other seeing them, may in, and by their holinesse and godly conuersation, be occasioned, as to knowe thee, so to sanctifie thy name accordinglie: and therefore thou settest foorth here vnto mee, what is the chiefest & principall wish and desire of thy children and people, namely that thou in Christ mightest be truely knowne and honoured, both of themselues and of other inwardly and outwardly: as by the contrarie a man may easily perceiue, ỹ the greatest sorrowe & griefe thy people haue, is ignorance of thee, false seruice or religion, and wicked conuersation. Against the which they pray and labour dilligently after their vocations, as they for the obtaining of the other, both to other & to themselues, do take no small paine in prayer, studdie, and godly exercise.

By

By reason hereof I see, that I am farre from this desire and lamentation which is in thy Children. I see mine ignorance of ỳ true knowledge of thee and thy name: for else it had not needed thee so by thy word to haue reuealed thy selfe. I see also mine owne ignorance of the excellencie of the same: for else wouldest ỳ not haue told me, that the sanctifying of thy name is the chiefest thing thou requirest of euerie man.

Againe, I see my great want of holinesse: for else thou needest not to teach mee to seeke and pray for that I want not.

Moreouer, I see my great peruersitie, which would not seeke at thy handes for sanctification, although I see my neede thereof. For the which thou wouldest not haue commaunded me to pray, if I seeing my want wold haue prayed vnto thee for the same.

Last of all, I see thy wonderfull goodnesse, which wilt vndoubtedly

giue vnto mee sanctification and holi-
nesse: for thou wouldest not that I
should aske for that thing, that thou
wilt not giue me.

So that I haue great cause to la-
ment and reioyce. To lament, becaus
I am so farre from this desire and la-
mentation which thy Children haue.
Also because of my ignorance, pouer-
tie, peruersitie, vnthankfulnesse, &c.
but most of all, because thy holy name,
word and Religion is so blasphemed
both in doctrine and in liuing, of ma-
ny, especially in this Realme.

To reioyce I haue great cause, for
thy exceeding goodnesse and mercie,
which wouldest so disclose thy selfe by
thy workes, word, and Gospell: which
wouldest open these thinges thus vn-
to mee, and also giue vnto mee and o-
thers, sanctification in thy sight by
faith, and in the sight of men by pure-
nesse of life, and Godly conuersation.
But, alas I doe heartily neither the
one nor the other, that is, lament or

reioyce,

reioyce, as thou father which searchest my heart, doest right well knowe.

Oh be mercifull vnto mee, and forgiue me, yea, giue mee of thine owne pitie, thy holy Spirit to reueale and open to my minde effectually my miserable estate and condition, my ignorance, peruersitie, and my carelesnesse for thy true honour and dishonour: in such sort, that I may heartily lament these euils, and haue them pardoned and taken from mee, through Iesus Christ our Lord.

Againe, good Father, giue mee the same thy holie spirit, to reueale to me thy name, worde, and Gospell that I may liuely knowe thee, vnfainedly loue thée, heartily obey thée, and aboue al things desire & labour by al meanes lawfull, that all godlinesse in doctrine and conuersation may bee exercised both in me and in al others, for whom thou wouldest I should pray.

Here

Here thinke vpon the state of Religion, and the life of the professors of the Gospel, that thou maiest lament some, pray for some, & giue thanke for some.

Let thy Kingdome come.

THy Kingdom come is in two sorts to be considered: vniuersally and particularly. Vniuersally, according to thy power, wherewith thou gouernest all thinges euery where, in earth, heauen, hel diuels, Angels, mē, beastes, soules, fishes, and all other creatures. Of this Kingdome spake Dauid when he said: This kingdome ruleth ouer all. Particularlie thy Kingdome is to bee considered according to thy grace, wherewith thou raignest onely in thy Church and elect people, ruling and gouerning all and euerie member of thy church to thy glory & their eternal comfort. Not y out of this Church I exclude thy power, (for as then with thou defendest thy people, so thou

punni-

punishest thy enemies:) but because thy grace is specially considered, being (as it were) the verie keper that keepeth and guideth thy people.

The time will be when this kingdome of grace and power, now being as distinct, shall bee united and made one kingdome of glory, which will bee when Christ shall giue vp his kingdome into thine handes, that is, in the resurection, when death the last enimie shall be subdued, and thou shalt be all in all.

In the meane season, this kingdom of grace is miraculously and mightily propagated, enlarged, and gouerned by the true Ministerie of thy word & sacraments, through the working of thy holy spirit. And this is the meane and way whereby, as thou didst first plant, so doest thou enlarge, amplifie and preserue the same.

This Kingdome of grace begun, continued, and enlarged by the true preaching of thy Gospel, & minis-

on of thy sacramentes, is the thing which Christ teacheth here thy Children to pray for, that it might come: that is to say, that thy Gospell might so mightily, purely, and plenteously be preached (mauger the head of al thine enemies) that the number of thine elect might bee brought in, and so the Kingdom of thy glorie might appeare. So that, as I see thy Children desire, praye, and labour that thy Gospell might be truely preached, heard and loued in themselues and in others: so they lament the not preaching and refusing, the not louing and not beleeuing thy Gospell: yea they lament the lingring of the cōming of thy Christ: for in his comming they knowe they shall bee like vnto him, and hauing this hope, they purifie themselues as he is pure. By reason hereof I sée, first that I am farre from this desire and lamenting, which thy children haue: I see my ignorance of thy Kingdome and power euerie where: also of thy

grace

grace in thy Church onely, and of thy glorie when all the enemies of thy grace shal be cast downe, and thy glorie and power shall embrace each other. I see mine ignorance, how acceptable a service to thee is the true preaching, and the hearing of thy Gospell. for else thou hadst not needed to haue placed this petition next to the petition of the sanctifying of thy name.

Again, I see heere mine vnablenes to enter into thy kingdome and to attain to it: for else what need should I haue to pray for that to come frō thée, which otherwise may be atchieued? Thirdly I see my peruersitie and contempt of thy kingdome & grace. For although I see my want, yet I would not desire thy kingdome to come, if thou didst not commaund me to pray so, for if I would haue prayed for it, thou wouldest not haue commaunded me. Last of all I see thy goodnes, which wilt bring thy kingdome, and that, as generally by sending forth ministers to preach truthe

lie: so particularly by regenerating me more and more, and by giuing me, as grace here: so glorye elsewhere. For thou wouldest not I should praye for that which thou wilt deny. So that I haue great cause to Lament and Reioyce To Lament, because of my miserable estate and condition: because of my sinne, ignorance, rebellion, peruersitie, Sathans power, contempt of thy grace, thy Gospel and Ministerie, here or elsewhere. To Reioyce, because of thy goodnes & great mercie, which hast brought me into thy Church, kéepest me in it, & wilt do so still: Also because of the Ministerie of thy worde and sacraments, by which the holy Ghost is and will be effectuall: And finally, because of the great glorie, whereunto thou hast called me, & which now thou wilt giue vnto me, asking the same.

But alas, how vnthankfull I am and sorrowlesse, Lord thou knowest, for my heart is not hid from thee. Oh be mercifull vnto me and forgiue me

good

good Father, & graunt me the Spirit of thy children, to reueale vnto mee my ignorance of thy kingdome, my pouertie and peruerſitie, that I may lament the ſame, and dayly labour for thy helpe and thy holy ſpirit, to ſuppreſſe ỹ kingdome of ſinne in my ſelfe & in others.

Againe, grant me that ſame thy holie Spirit, to reueale to me thy kingdom of power, grace and glory, to kindle mine affections, to regenerate me more and more, to reigne in me as in a peice of thy kingdome: to giue to me a deſire to pray, and to labour for thy kingdome, both to my ſelfe and others effectually to thy glorye, and to aſſure my cõſcience of thy goodnes, that thou wilt giue me grace and glorye. &c.

Heere call to minde the ſtate of the Miniſterie and Miniſters, the light and life of Goſpellers, the errours and hereſies which men be entangled withall.

Thy

Thy Will be done.

As thy power is infinite, so is thy wisedome accordingly. Wherby as we may perceiue that nothing is or can be done against thy power, or otherwise then by it: so is there not, nor cannot be any thing done against, or otherwise, then by thine Omnipotent and secret will, which is alwayes, as thou art good, holy and iust, how farre soeuer it seeme otherwise to our foolish reason and iudgement. And therefore heere we are taught to praye that thy will may be done heere, without sinne on mans behalf, as it is on the Angels behalfe in Heauen.

Againe, for as much as thou art incomprehensible of thy selfe, aswel concerning thy power as concerning thy wisdome: we may not according therto search thee, but rather adore & worship thy Maiestie, and tremble at thy iudgements and workes, and therfore

praye

pray alwaies, that we may be content with thy will, and be buxome and obedient therto. And for as much as thou hast reuealed to vs, so much of thy will in thy worde written, as is necessaris for vs in this life to knowe, yea, as we can attaine vnto, and a little further: we ought to take all things done against the same, as sinne and transgression, although thou canst vse the same sinne to serue thy prouidence. Of the which prouidence, we cannot nor may not iudge, farther then thou hast opened vnto vs. So that this petitiõ Thy Wil be done is not simply to be vnderstood concerning thine omnipotent wil vnreuealed: against the which, nothing is or can be done, but rather concerning thy will reuealed in thy lawe and gospell, the which thou heere teachest me, that we should desire not only to know it: but also doe it, and that in such perfection and willingnes as it is in Heauen. The which thing as I perceiue heerby, that thy Children doe

desire

desire dayly in and for themselues and others, and doe lament the contrary, in whome soeuer it bee: so that often their eyes gush out with riuers of teares, because men keepe not thy lawes.

By reason heerof I see that I am farre from the sighes and teares of thy people. I see mine ignorance of thy will, if thou haddest not opened the same by thine owne mouth. I see my ignorance, how acceptable a seruice obedience to thy will is, and therefore doest thou place this petition among the first and continuall desires of thy children.

Againe, I see my peruersie in Godly obedience, which had needs to bee taught to pray for it, thereby to signifie vnto me my want and vnabilitie to attaine it, but by thy gift.

Thirdly, I see my disobedience: for else neuer wouldest thou haue commaunded mee to haue prayed for the doing of thy wil, if I seeing my want,

would

would haue prayed so.

Last of al I sée thy goodnesse, which wilt giue to me & others, to obey thy will: that is, to loue thée with all our hearts, to loue our neighbor as our selues, to dye to our selues to liue to thée, to take vp our crosse & to followe thée: to beleeue, to repent, &c. for else thou wouldest neuer haue bidden vs to pray for a thing which wee should not looke for.

So that I haue great cause to lamēt and reioyce. To lament because of my miserable state and condition, because of my sinne, ignorance, pouertie, and peruersitie: also because thy will is euerie where, either not knowne or contemned, and Sathans will, the will of the world, and of the flesh, readily obeyed.

To reioyce I haue great cause, for that thou hast opened thy selfe and will vnto mankinde: for that also thou peculiarly hast taught mee these things, and because thou wilt graunt me

me grace to doe the same. But alas, howe vnthankfull I am, & how hard hearted, thou Lord doest knowe.

Oh bee mercifull vnto me and forgiue me: I beseech thee gracious God, Graunt me thy holy Spirit to reueale to me my ignorance of thy wil, my peruertie and peruersitie, that I may hartily bewaile it &c. and by the helpe and working of the same spirite, may suppresse the will of the flesh. Againe graunt me thy holy spirit to reueale to me thy will declared in thy lawe and Gospell, that I may truely knowe the same: and inflame so my affections, that I may loue the same in such sort, that it may be my meate and drink to doe thy will.

Here call to minde the ten commandements of God particularly or generallie, what heerein hee requireth, and pray for the same particularlie as you see your neede, and that not onely for your selfe but also for others.

Pray

Pray for patience to ſuffer what
roſſe ſoeuer God ſhal lay vppon you,
nd pray for them that bee vnder the
roſſe that they may bee patient: pray
or ſpirituall wiſdome in euerie croſſe,
eculiar or publike, that you may ſee
nd loue Gods will.

Giue vs this day our daily bread.

By Bread the foode of the body, are
vnderſtoode all thinges neceſſarie
or this corporall life, as meate, drinke
ealth, ſucceſſe in our vocation, &c.

By this word Giue, we ſhould vn-
derſtand, that not onely ſpirituall
hinges, but alſo corporall benefites
re Gods free giftes, and come not for
our worthineſſe or trauel taken about
he ſame, although our trauels bee of-
entimes meanes, by the which God
doth giue corporall things.

By Dayly we vnderſtād the conten-
ted mindes of thy children, with that
which is ſufficient for the preſent
time,

time, as hauing hope in thee, that they shall not want, but daily shall receiue at thy handes plentie & ynough of all things.

By this word Our are as well vnderstood publike benefites, as peace in the Common weale, good Magistrates, good lawes, seasonable weather, &c. And also particular benefits, namely Children, health, successe in the workes of our vocation, &c. And besides this, by it we should see the care, euen for corporall thinges which thy Children haue for others, as well as for themselues.

So that here I may learn how far I am from that I should bee, and that I see thy Children are come vnto. I see my ignorance also, how that, as spirituall thinges do come from thee, so doe temporall thinges: and as they come from thee, so are they construed and kept of thee, and therefore thy Children are thankfull, and looke for them as thy meere giftes, notwithstanding

standing the meanes which they vse if they haue them: how bee it they vse them but as meanes, for except thou worke therewith, all is in vaine.

Againe, heere I am taught to bee content with that which is sufficient for the present time, as thy Children bee which haue the shortnesse of this life alwaies before their eyes: and therefore they aske but for dayly sustenance, knowing this life to bee compared to a day, yea a watch, a sound, a shadowe, &c.

Moreouer I may learne to loue the compassion and brotherly care which thy Children haue one for an other. Last of all, heere I may see thy goodnesse, which as thou wilt giue me all things necessarie for this life, (or else thou wouldest not bid mee aske, &c.) so thou commaundest all men to pray and care for me, and that bodily, much more then if they bee able, they are commaunded to helpe mee both in body and soule.

By reason whereof I haue great cause to lament & reioyce. To lament, because I am not so affected as thy children be, because of my ignorance, my ingratitude, my peruersitie and contempt of thy goodnesse, and of the necessitie of thy people, which (alas) be in great miserie, some in exile, some in prison, some in pouertie, sickneſſe, &c

To reioyce I haue great cause, because of thy goodnesse in teaching me these thinges, in commaunding me to aske whatsoeuer I want, in giuing me so many thinges vnasked, in keeping the benefits giuen mee, in commaunding men to care for me, to pray for me, to helpe me, &c.

But alas, how farre I am either from true lamenting or reioycing, Lord thou knowest. Oh be mercifull vnto me, and helpe mee, forgiue mee, and graunt mee thy holy spirit to reueale to my néede, ignorance, great ingratitude, and contempt of thy mercies and thy people, and that in such sort,

sorte, that I may heartily lament and bewayle my miserie, and through thy goodnesse be altered with thy people to mourne for the miseries of thy children, as for mine owne.

Againe reueale to me thy goodnesse, (deare Father) euen in corporall things, that I may see thy mercie, thy presence, power, wisdome, and righteousnes, in euerie creature, and corporall benefites, and that in such sorte, that I may bee throughly affected, truely to reuerence, feare, loue, & obey thee, and to hang vpon thee, to bee thankefull to thee, and in all my neede to come vnto thee, not onely when I haue ordinarie meanes by the which thou commonly worketst: but also when I haue none, yea when all meanes and helpes are cleane against me.

Here remember the state of your children, and family, also your Parents, neighbours, kinsfolkes, also your

friends, Country & Magistrates, &c. as you shall haue time thereto, and by Gods good Spirit shall bee prouoked.

Forgiue vs our debts, as we forgiue them that are debters vnto vs.

By our Debts wee vnderstand, not onely the things wee haue done, but the omission and leauing vndone of the good things we ought to do.

By (our) wee vnderstand not onely the particuler sinnes of one: but also generally the sinnes of all and euery one of thy church.

By (forgiuenes) we vnderstand free pardon and remission of sinnes, by the merits and deserts of thy deere sonne Iesus Christ, who gaue himselfe a ransome for vs.

By our forgiuing of other mens offences to vsward: we vnderstand thy good will, not onely that it pleaseth thee, that wee should liue in loue and amitie

amitie : but also that thou wouldest haue vs to be certaine of thy pardoning vs of our Sinnes. For as certaine as we are that wee pardon them that offend vs : so certaine should wee be that thou doost pardone vs, whereof the forgiuing our trespassers (is as it were) a Sacrament vnto vs.

So that by this petitiō I am taught to see that thy children, although by imputation they be pure from sin, yet they acknowledge sinne to bee and remaine in them, and therefore doo they pray for the remission and forgiuenes of the same.

Againe I am taught heereby, to see how thy children do consider and take to heart, not onely the euils they doo : but also the good they leaue vndone. And therefore they pray thee hartily for pardon.

Moreouer I am heere taught to see that thy children are carefull for other men, and for their trespasses, and therfore pray that they might be pardoned

in saying (our sinnes) & not my sins. Besides this, I am taught heere to see how thy children not onely forgiue all that offend them, but also pray for the pardoning of the offences of their enemies, and such as offend them. So far are they from maliciousnesse, pride, reuengement &c. Last of all, I am taught to see how mercifull thou art, which wilt haue mee to aske pardon: whereof thou wouldest that we should in no point doubt, but be most assured, that for Christes sake thou hearest vs, & that not onely for our selues, but also for many others: for thou dost not cõmaund vs to aske for any thing, thou wilt not giue vs.

By reason whereof I haue great cause to lament: and reioyce. To lament, because of my miserable estate, which am so far from these affections that are in thy children: which am so ignorant and careles of sinne, not onely in learning good vndone: but also in owing euil, & that dayly, in thought, word,

word, and deede &c. I speak not of my careleſneſſe for other folkes ſinnes, as of my parents, children, familie, magiſtrates, &c. neither of the ſins, of them to whom I haue giuen occaſion to ſin.

To reioyce I haue great cauſe, becauſe of thy mercie in opening to mee theſe things, in commaunding mee to pray for pardon, in promiſing me pardon, and commaũding others to pray for me. And ſurely I ought to be perſwaded of thy mercie, though my ſinnes be innumerable: For I ſee not onely in this, but in euerie petition, how that euerie one of the Church prayeth for me, yea Chriſt thy ſonne, who ſitteth on thy right hand, prayeth for me, &c.

Oh deare father, bee mercifull vnto me, & forgiue me al my ſins, and of thy goodneſſe giue mee thy holy ſpirite to open mine eyes, that I may ſee ſinne, the better to know it, the more truely to hate it, & moſt earneſtly to ſtriue againſt it, and that effectually, both in

my selfe and others.

Againe graunt me the same thy holy spirit, to reueale vnto me the remedy of sinne by Christ onely, and to worke in mee faith to imbrace the same by Christ, and thy mercies in him, that I may hencefoorth bee indued with thy holy spirit, to begin to obey thy good will more & more, and to increase in the same for euer.

Herre call to minde the speciall sinnes you haue committed heeretofore. Remember, if you haue occasioned anie to sinne, to pray for them by name. Remember that Gods lawe should be so deere vnto vs, that the breaking thereof in others should be an occasion to make vs to lament with teares. &c.

Lead vs not into temptation.

BEcause of our continual and great infirmities: because of the great diligence

diligence and subtilties of our enemies: and because thou art wont to punish sinne with sinne (which of all punishments is the greatest and most to bee feared) in this petition thou wouldest haue thy Children to haue the same in remembrance, & for a remedie heereof thou hast appointed prayer, so that the onely cause why any are ouercome and led into temptation, is for that they forget what they desire in the petition going before this, which should neuer bee out of their memorie, to prouoke them to bee more thankfull to thee, and more vigilant and heedie heereafter for falling into the like perils.

For which to be auoided, thou doest most graciously set foorth a remedie, in commaunding vs to pray after pardon for our sinnes past, & for thy grace to guide vs, so that we bee not led into temptation, but might bee deliuered from euill. And because thou wouldest haue al thy childrē to hāg wholy vpon

thee

thee, to feare thee onely, and onely to loue thee, thou doest not teach them to pray, suffer vs not to be led, but lead vs not into tẽptation, that (I say) they might onely feare thee, & certainely knowe that Sathan hath no power ouer so much as a Pig, but whatsoeuer thou giuest vnto him, and of thy secret, but most iust iudgement dost appoint him to vse, not as hee will (for then were all lost) but as thou wilt, which canst will nothing, but that which is most iust: as to giue them to the guiding of Sathan, which will not bee guided by thy grace, as thou diddest Saul, &c.

Occasions to euill are in two sortes: One by prosperitie and successe, an other by aduersitie & the crosse, &c. The euils comming of successe commonly are vnthankfulnesse, pride, securitie, and forgetting of our selues, forgetting of others, forgetfulnes of GOD, of our mortallitie, &c. The euils comming of aduersitie, commonly are impatiencie,

patiencie, murmuring, grudging, disparing, contẽning of God, flattering of men, stealing, lying, with many other euils, wherto temptations will entice a man that is left to himselfe: whereas to one that is guided with Gods spirit, temptations are but trials to the glory of God, cõfort of the tẽpted, and edifying of thy Church. But (as I said) if a man bee left alone, temptations entice euen to the deuill himselfe: and therefore thy Children pray to bee deliuered from euill, vnderstanding thereby Sathan himselfe, the sower and supporter of all euill. And this thy children doe aswell for others, as for themselues. So that I may learne heereby many good thinges: First to remember often our infirmitie and weakenes, & the dangerous estate we stand in, in respect of our flesh, of the world which is full of euill, of Sathan which seeketh to sift vs, & as a roaring Lion, to destroy vs, and of our sinnes which deserue all kinde of punishmẽts

and

and correction, that I might with thy children feare thée, watch, pray, & desire the day of redemption and deliuerance from all euils.

Againe, I may learne héere, ỹ to auoid al dangers & euils, is not in the power of mã, but onely thy worke. By reason wherof I shold consider thy great goodnes, which hitherto hast kept me frõ so many euils both of soule & bodie, yea of name, goods, &c. As ỹ hast don in my infãcy, child-hood, youth, middle age, &c

Thirdly, I may learne heere that I should be careful for others, both that they might be deliuered frõ their euils, that they might be preserued frõ tẽptation, & from being ouercome in the same, & therfore thou teachest me not to pray, Deliuer me from euill, but

Deliuer vs from euill.

LAst of all, I am taught hereby to see thy goodnesse towardes me which wilt deliuer me from euill, and frõ being ouercome in temptations: for thou wouldest not haue mee aske

for

for that which I should not certainely looke for at thy hands. By reason whereof thou wouldest haue me to bee in a certainty of my saluatiō for euer. For else I cannot beleeue my prayer to be heard, if that finallie I should not be delinered from euill: and therefore thou ioynest heereto a giuing of thankes, which w̄ thy Church I shold say: For thine is the Kingdome, thine is the power, thine is the glorie. for euer.

By reason whereof I haue great cause to lament and to reioyce. To lament, because of my corruption, infirmitie, weakenesse, oblivion, and carelesnesse for thy people, ingratitude, &c. because of Sathans power, vigilancie, and prudencie, which hath ouercome most graue, wise, and holy men, whereof some neuer recouered: as Cain, Cam, Achitophell, Saul, Iudas, &c. To reioyce, because of thy goodnesse, which teachest mee this, and shewest mee the remedie, commaundest all thy church to pray for me, and wilt at

length deliuer me from all euill, and giue me glorie. But alas, I am altogether careleſſe & miſerable. Oh bee mercifull vnto me deare Father, and for Chriſtes ſake forgiue mee all my ſinnes: graunt mee thy holy ſpirit, to reueale to me mine infirmities, weakneſſe, perils, daungers, &c. in ſuch ſort, that as I may heartily lament my miſeries, ſo I may aſke & obtaine thy grace to guide mee from all euill for euermore.

Againe, graunt me the ſame, thy holy ſpirit, to reueale to mee thy loue and kindneſſe towards mee (and that in eternitie:) in ſuch ſort, that I may bee throughly perſwaded of the ſame, become thankfull vnto thée, and daylie expect and looke for the reuelation of thy kingdome, power, and glorie: as one that for euer ſhall haue the fruition of the ſame, through thine owne goodneſſe and mercie in Chriſt, prepared for me before the beginning and ounda tion of the world was laid.

Heere

Heere call to minde our securitie, sathans vigilancie: our negligence, his dilligence: our infirmitie, his abilitie: our ignorance, his craft and subtiltie: &c.

Againe, call to minde how that hee hath ouerthrowne for a time, many of the deare Saintes of God, to whome we are to be compared in nothing: as *Adam, Eue, Lot, Iudas, Thamer, Moses, Aaron, Mirian Sampson, Gedeon, Ely, Dauid, Salomon, Ezechias, Iosias, Peter, Thomas*, and inumerable moe.

Also to call to minde the goodnesse of God, and of our Shepheard Christ, which hath kept vs hitherto, keepeth vs still, and teacheth vs heere to knowe that hee will keepe vs for euer, for hee would not haue vs to aske for deliuerance from euill, if that hee would not we should certainely looke for the same. If thou doubt of finall perseuerance, thou dishonourest God. Bee certaine therefore, rest in hope, bee still in his word.

word. See also how he hath commaunded his whole Church, and euery member thereof, to pray for thee as well as for themselues, in these and all other things.

Now & then go about to reckē how many and diuers kindes of euils there be and that thereby as you may know you are deliuered from none but by Gods great goodnesse: so may you see that the number of euils that you haue, are nothing to bee compared to the multitude of euils, wherewith if your Christ were not, the deuill would all to beray you, infect and corrupt you.

But what are all the miseries and euils that can be, to be compared to the least ioy prepared for vs in heauen? Oh thinke of those ioyes, and pray that when the tide of death commeth, wee may hale foorth of the heauen of ths flesh and this world, ioyfullie.

In praying this petition, call to mind the euils you haue been in, the euils you are in, and the euils you may fall into if

God

God should not preserue you, that you might be stirred vp the more to thankfulnesse, to prayer, to trust in God.

&c.

For thine is the kingdome, thine is the power, thine is the glorie, for euer.

AS in the beginning of this prayer by these words (Our father which art in heauen) thy children are excited & stirred vp to a full confidence of obtaining the petitions following, and all things necessarie: so in the latter end thou hast added for the same purpose these words: (For thine is the kingdome, thine is. &c. Wherein I am taught these many thinges. First that in prayer, I shold haue such consideration of thy kingdome, power, glorie and eternitie: that my minds should be stricken with an admiration of the same. Secondly that I should so consider them, especially in prayer: that I should not doubt, but that thou

worke,

wo:kest, rulest & gouernest all things euerie where, in all persons and creatures, most wisely, iustly & mercifully.

Thirdly that in p:ayer all my petitions should tend to the setting fo:th of thy power, of thy kingdome, and of thy glo:ie.

Last of all that in p:aier I should in no wise doubt of beeing heard: but be assured, that thou which hast commaunded me to p:ay, and hast p:omised to heare me, doost most graciously fo: thy mercies sake and truthes sake, heare my petitions, according to thy good will th:ough Iesus Chri:t thy deere sonne our Lo:d & onely sauiour. By reason wherof I haue great cause to lament and reioyce. To lament because I consider not these thinges in p:ayer, in such so:t as should moue me to admiration and gratitude, because I consider not thy power and wisdome generallie in all thinges, because I am so careles, so: thy kingdome, & because I am so full of dubitati-

tation and doubting of thy goodnesse. To reioyce I haue great cause, because thou reuealest these things vnto me on this sort, because of thy power, kingdome and glorie. which maketh to the hearing of my praiers, and helping of me, because thou wilt vse mee as thine instrument to set foorth thy kingdome, power and glorie, and because it pleaseth thee to heare my prayers and assuredly wilt saue me for euer.

But alas, how farre am I from these lamentinges and reioycings? by reason whereof I deserue damnation. Oh be mercifull vnto mee and forgiue me, and of thy goodnes graunt me thy holy spirit to reueale to me my blindenes, obliuion & contempt of thy kingdome, power & glorie, with the greatnes of my doutings, that I may hartily, as lament them, so haue them pardoned and taken from me through the merites of Iesus Christ thy Sonne.

Againe, giue me thy holy spirit, to reueale

reueale to me in such sorte, thy kingdome, power, glory, and eternitie, that I may alwaies haue the same before mine eyes, be mooued with the admiration thereof, labour effectually to set forth the same, and finally, as to haue the fruition thereof after this life, so to encrease in an assured, certaine, and liuely expectation of the same, that I may alwaies and in all thinges reioyce in thee, through Christ, and giue laudes, thanks, and praises perpetually, vnto thy most holy name: Oh blessed Father, Sonne and holie Ghost, three persons and one God, to whome be all honour and glorie world without ende.

Here think that if the kingdome, power, glorie, and eternitie be Gods, which is our father: what our dignitie is, which be his Children. If the power be our fathers of whome should wee be affraid? If the deuill bee subiect to the Lords power and kingdome (as hee is) how

can

can the subiect haue power ouer vs which be sonnes and heires, in that hee hath not power ouer Swine, without the prouidence & permission of God? Therefore full well should wee pray, *Lead vs not into temptation*, rather thē, *let vs not bee led into temptation*: for power is the Lords, and the deuill hath none but that he hath of Gods gift. No he were not able to receiue power, if God did not make him able, although the execution of it is rather of Gods permission.

(*.*)

Giue all thankes, praise and glorie, vnto God our Father, through Christ our Lord and Sauiour. So be it.

AME:

A MEDITATION vppon the twelue Articles of the Christian *Faith.*

I beleeue in God the father, &c.

Thy People (Oh Lord God the father of our Sauiour Iesus Christ) doe heere in saying this Article, (I beleeue in God the Father Almightie) by faith knowe, that thou together with Iesus Christ and the holy Ghoste, didst create all things that be in heauen & in earth (for by heauen and Earth, are vnderstood all things therein.) And as they knowe this: so they by the same faith doe see thee, the

the same God the Father, the Sonne and the holy Ghost, to gouerne all things after thy great wisdome, power, righteousnes and mercy, vsing euery creature they see, as meanes to put them in remembrance of fearing, reuerencing, trusting & louing thee for in euery creature they behold thy presence, power, wisdome, and mercy. Againe by this word (Father) they declare their beleefe, how that they are not onely thy Creatures, and all that euer they haue to bee thy gracious gifts and blessings: but also how that they are thy Children, deerely beloued and cared for of thee through Iesus Christ. Where through (notwithstanding their vnworthinesse) as they conceiue a sure hope of thy goodnesse and fatherly loue towards them in soule and body for euer: so are they thankefull for their creation, and for that thou hast made them thine excellent creatures, Lordes of all.

They are thankfull for the creation

of

of all creatures, and vse the same with thankfulnesse, as visible tokens of thy inuisible loue, they are thankfull for thy conseruing and keeping them, and for the gouerning of them and all this world lamenting that they are no more thankfull, that they beleeue no deeper: reason hath so great a swinge with them in these matters. But I (most gracious good Lord and father) though I say I beleeue in thee my Father almightie, maker of heauen and earth, yet thou knowest that I am full of much doubting, not onely of this, whether thou art my God, Almightie, and most louing deere father in Christ (because I feele in my selfe such a conscience of vnworthinesse, and so great want of those thinges which thou requirest of thy children, & so transfer the cause of my being thy childe, in part to my selfe, whereas it is due onely and wholy alwaies to thy mercy and grace in Christ) but also thou knowest my doubting of my creation

and

and gouernance, and of the creation and gouernance of all this world, (as I declare by my vnthankfulnesse for my creation, for mine adoption, for my gubernation, for thy prouidence for me) or else deare father I could not but heartily with thy Children reioyce and praise thy holy name: and that continually, being henceforth carefull for nothing but how to please thee and profit thy people, & that they might praise thy name in all thinges for euermore desiring the sanctification of thy name, the comming of thy kingdome, the doing of thy wil vpon earth, as it is in heauen.

Thou mightest haue made mee a Dogge, but of thy goodnesse thou hast made mee a creature after thine Image: thou mightest haue made me a Turke, a Iewe, a Sarazen, but thou hast made me a Christian, a member of thy Church: thou after my birth mightest haue left mee, and in all my neede haue made no prouidence for

me,

me, as we sometimes see hath hapned vnto others, but yet thou neuer didst so with me, and yet I am of all others most vnthankfull.

Thy creatures I thankfully vse not, thy inuisible loue by the manifold visible tokens I consider not, as now I should by this apparrel of my body, by this corporall health, by this light, by this my hearing, seeing, feeling, memorie, vnderstanding, time, place, company, creatures, and benefits, as well in keeping innumerable euiles from me bothe in Soule and Body, which els could not but come to me: as also in giuing to mee presently so many things as without thy especiall grace & working, I neuer could haue had, or presently could keep them. In thy creatures I see not thy power, for I feare thee not: I see not thy presence for I reuerence thee not: I see not thy wisdome, for I adore thee not: I see not thy mercie, for I neither loue nor praise thee, but in lips & tongue: and

therefore

therefore in that, all thy creatures do teach me, crie out vpon me to be thankfull to thee, to loue, feare, serue thee and trust in thee and that continually: in that I doe not so: they cannot but crie out vpon mee and against mee in thy sight, and in the day of iudgement wil weapon themselues against me.

Oh that I did now consider this! Oh that my blinde eyes and my deafe eares were opened! Oh that my miserable and foolish hart were made wise and conuerted! This onely thou canst doo, which hast all mens hearts in thy handes to bow them as pleaseth thee. Bow my heart good Lord into thy Testimonies, open mine eyes, make mee to heare for thy mercies sake, that I may beleeue and so loue thee, bee thankfull to thee, amend in all thinges and serue thee, though not as thy deare seruantes doo, yet at the least as other brute creatures doo, that is to obey thee, and to bee profitable to others.

Now for asmuch as my sinnes let this and all good thinges from me: I I beseech thee to pardon mee all my sinnes, according to thy gracious promise, for our Lord Jesus Christes sake.

I beleeue in Iesus Christ his onely Sonne.

THy seruants (O Christ Jesu) and people do knowe by faith, that as thou art Almightie, and God with the Father by whome all thinges were made, and are ruled (for thou art God eternall, coequall, and consubstantiall with the father & the holy Ghost) so thou art man and hast taken our nature vpon thee by the operation of the holy Ghost in the wombe of the Virgin Marie, and art become the blessed seed which hast bruised the serpents head, the blessed seede, in whom all nations are blessed, the Prophet whome Moses did prophecie of, the samplare hee saw in the Mount, the truth and bodie of all the tipes, figures

and

and shadowes of ỹ old law, the messias Christ, and saviour of thy people, the advocate & redeemer, the pacifier of Gods wrath for sinnes, the opener of heauen, & giuer of euerlasting life.

This they know thou broughtest to passe in thy humain nature, by thy incarnation and nativitie, by thy being here on earth, by thy liuing, teaching, fasting, praying, especially by thy suffering vnder Poncius Pilate, by thy death burial, resurrection, ascentiõ vnto the heauens, & reigning on the right hann of the father, from whence thou shalt come to iudge both the quicke and the dead. And as they know this, so by faith they applie it also to themselues, that for their sake thou wast made man, diddest praye, fast, was tempted, diddest die, roosest againe, and did'st ascend into heauen, and there art set their advocate, bishop & high preest, alwaies appearing in Gods sight for them. from whence they looke for thee, knowing ỹ thou wilt not enter into

iudgement with them to damne them which wouldest damne thy selfe for them.

By this faith they feele these affections in themselues, namely the hatred of sinne, the feare of God, the loue of God, trust in thee and loue to thy church. The hatred of sinne they feele, because it is so foule a thing as would not be washed away with any other thing then with thy precious blood-shedding: the feare of God, because his anger is so great against sin, that no lesse price could pacifie his wrath then thy most painefull death: the loue of God, because he hath so loued them that he would not spare thee his deere sonne for them, euen when they were his enemies: trust in thee, because thou haddest no respect to thy selfe but most willinglie diddest giue thy selfe wholy to bee our sauiour and seruant: loue to thy people and church, because generally and particularly in euerie member of the same, they see how

how deere they are to thee, and therefore they cannot but be so to them.

Oh how do they imitate and follow thy foote-steps? how doe they reioyce when they are in any thing by affliction made like to thee? Oh how do they lament their sinnes, ingratitude, and vnbeleefe? yea how doe they loue thee and wholy yeeld themselues vnto thee? whereas I (O gratious God and deere sauiour Iesus Christ) though I say I beleeue in thee which was conceiued by the holy Ghost: yet alas I doe but babble this, for nothing is else in mee but vnbeleefe.

Of thy power and loue, of thine anger and mercy, I haue but an opinion, as my insensiblenes and vnthankfulnes doth declare.

If a man should shew me friendship but in a trifle, or suffer any thing at al for me, I could not be but thankfull, and thou besides my creation, hast redeemed mee and brought mee into the number of Gods Children (then

which thing nothing is greater) and loe, I am vnthankfull.

Thou hast suffered much for me, frō heauen thou camest into earth, to fetch me into heauen, but I regard it not.

Thou beares my sins on thy backe, suffering a most bitter death, but I am so farre from thankfulnesse, that I stil more and more lothe thee.

Thou wouldest enter into a communion with mee, taking my nature vnto thee concerning the substance therof, that I might enter into a communion with thee, concerning the quallities wherewith in thy selfe thou hast endued it, but I consider it not.

Thou didst die to deliuer me from death, but I stil more & more giue thee cause to die, so ingratefull am I.

Thou didst arise to iustifie me: but I with the Iewes would still keepe thee down, because I would not leaue my wickednesse.

Thou ascendedst to heauen to take possession for me there, to bee alwaies

in

in the sight of thy Father for mee, to send me downe giftes, to pray for me: but I dayly am pulling thee downe againe, asmuch as in me lieth. I am altogether earthlie, I hide my selfe out of thy sight by forgetting thee, I reiect and abuse thy gifts, I neglect prayer.

Thou art now in a readines to come to iudge both the quicke and the dead: but I tremble not at this geare, nor beseech thee before thou come, to bee merciful vnto me, and not to enter into iudgement with me, yea I thinke nothing at all of thy comming, mali non cogitant iudicium, the wicked consider not the ende, they thinke not on thy iudgement. Thou wouldest bring me to thy father y I might find grace: but I put this off, & therefore am worthy to feele thee a Iudge, which refuse to feele thee a sauiour. Now the cause of all these things is vnbeleefe, the which though it bee naturall by reason of the corruption of our nature, yet I

haue

haue augmented the same maliciously as not laboring there-against, and continuing in all sinnes and wickednesse, by reason whereof I deserue most iustly thine anger thereupon, euen reiection from thy face for euer.

Long hast thou mourned euen with displeasure and anger, the incredulitie of my heart calling mee there-from, and offering mee the grace, which I haue neglected and reiected, and therefore am neuer worthy to haue it any more offered vnto mee, much more thi I am vnworthie to haue grace giuen me to receiue thy mercy.

Alas what shal I do? shal I dispaire, or as long as I can, kéep me vnmindefull of my misery? Oh Sauiour Christ Iesu, wilt not thou bee mercifull vnto me? thou didst dye for mee when I deserued it not, & now is thy mercy shortned? Wilt not thou giue me thy grace & take from my heart this horrible vnbeléefe? Shal I neuer loue thee? shall I neuer hate sin? Shall I neuer as with my

my mouth say. I beleeue in Iesus christ so in hart say the same. Shall Sathan possesse mee for euer? Christ Iesus which hast led captiuity captiue, what! wilt thou not help mee? though I desire it not as I should: yet giue me to desire it, when thou wilt.

Thou didest appeare to destroy the worke of the deuill, thou seest his worke in me: good Christ destroy his worke, but not thy worke: saue mee for thy great mercies sake. Giue mee to beleeue in thee, in thy death, resurrection, and ascencion. Pardon me my sinnes, and mortifie now in mee my corrupt affections, raise me vp and iustifye me, regenerate me dayly more and more, giue mee faith of immortalitie, & resurrection of this body: giue me faith to ascend into heauen, and to beecertaine that thou hast alreadie taken possession for me there. Giue me to looke for thy comming, and to bee readie in thy comming to finde mercy to euerlasting life &c.

I be-

I beleeue in the holy Ghost. &c,

O Holy spirit the third person in Trinitie, which didst descend vpon Christ our saiuour in his Baptisme in the likenes of a Doue; thy Children knowe that with the father & the sonne thou madest and rulest all creatures visible and invisible, they know thee in their redemption, to bee no lesse willing & louing then the Father and the sonne: for thou didst alwaies declare Christ to bee the son of God, & gauest testimony inwardly in the hearts of thine elect, to beleeue and imbrace the same, & outwardly by miracles & wonders they know thee to be the comforter and gouernour, whome Christ did promise in his corporall absence, should teach, rule, keepe, comfort & gouerne his Church and people.

Againe as in the former part of their beleefe they consider the workes of creation & redemption, so in this part they consider the place where the same is most effectuall & taketh place, euen thy

holy

holy Church which is Catholike, that is extending it selfe to all times, to all places, to all kindes of people.

For in this Church onely they know that as all things were made: so the worke of redemption was taken in hād, that thou blessed Trinitie, mightest in this Church bee praised, magnified, serued, and worshiped for euer.

This Church is nothing else but a communion and societie of Saints: that is, not onely a societie of all such as bee, haue been, or shall bee thy people: but also a societie or partaking of Christ Iesus which is the head of the same: yea by him of thee (oh blessed father) which art the head of Christ: & of thee (oh holy Ghost) which now shadowest & sittest vpō the same to hatch and cherish it, as the hen her chickins, by the extēding of thy wings, not onelie to defend them from their enemies but also to couer their sins, & to remit them in this life, beginning also heere the resurrection of the flesh and euer-

euerlasting life, the which thou wilt in the ende of the world consumate, so that they shall not néede to be couered for sin: for then shall they be pure and haue glorious bodies, immortall and spirituall, the which shal haue the fruition of eternall ioy, life euerlasting, and glorie, such as the eye hath not seene, the eare hath not heard, nor the heart of man can conceiue.

For then Christ Iesus shall giue vp his kingdome, to God the father, that God may bee all in all concerning the gouernance of it, by the ministration of his word & other meanes whereby now hee gouerneth it, that it may bee his fathers kingdome, wee being become like vnto him, that is as to the man-hood of Christ the Godhead is vnited, and is all in all without any other meanes, euen so God shal be in vs assuming them, not onely in the person of Christ the humain nature, but also all the humaine nature of his Church which bee members of

Christ,

Christ, the wicked and reprobate being seperate then from this communion and cast into eternall perdition, with Sathan and Antichrist, there to be in torments, and horror for euer.

By reason of this their faith, they are thankfull to thee (O holy Spirit) which hast taught them this, and giuen them to beleeue it.

By reason of this faith they singularly pray, loue, and helpe thy Church heere militant, and labour to bee holy, &c.

By reason of this faith they confesse themselues sinners, they desire and beleeue pardon of their sins, they are risen, & rise dayly concerning the inward man, and do feele the life eternall begun in them, more & more, labouring, praying, wishing, and desiring for the same wholy and perfectly.

Whereas (Oh Lord God and most gracious holy Spirit) thou knowest that it is otherwise with me: I do but babble with my lips in saying, (I beleeue

leeue in the holy Ghost) for I am vnthankfull vnto thee for calling mee into thy church: I do not liue holily, I confesse not, I lament not my sins, I pray not for remission of them, I stand in doubt therof, as I feele not my selfe risen from a sinfull life as I should be, or as I feele not life begun in mee, as it is in thy deere childrē: so do I doubt hereof, whether I haue pardon of my sins, whether I am regenerate, whether I feele truely euerlasting life (the which thing doth most displease thee,) & yet with my tung I say (I beleeue in the holy ghost.) Oh I beseech thee (good holy spirit) for thy loue sake wō mooued thee to agree and be willing to pacifie & open thy goodnes, not onely in ỹ worke of creation (for thou didst lie vpon the waters & as the hen her chickens, didest as it were hatch the worke of creation, but also in the worke of redēption, & therfore didst descend and abide not onely vpon Christ in his baptisme, but also on the Apostles & church, in fierie

tongues

tongues visibly the fifty daies after Christes resurrectiō, as now thou dost inuisibly, generally, & particularly, sit vpon thy church & children, being the consolator, the cōforter, the teacher, & leader, ỳ guider & gouernour of vs all.

For this thy loues sake (I say) I beseech thee to be mercifull vnto me, and forgiue me my doubting, vnbeleef, ingratitude, & horrible monstrous vncleanenes, and sin, & vtterly take them from mee. Bring mee vnto thy church which thou guidest, that is, guide me, make me holy, & by faith couple me to christ, by charity to thy people, that is giue mee the cōmunion of saints with thy saints, ouershadowe my sins, raise me vp to righteousnes, begin in me euerlasting life, and now more and more, to expect and looke for all these great mercies, and at length to possesse eternall felicitie with thee, O blessed Trinitie, the Father the Sonne and the holy Ghost, three Persons and one Almighty, eternall, most iust,

iuſt, wiſe and good God: to whome be all glorie, power and Dominion now and for euer.

AME-

A Meditation vpon the ten Commaundements.

I am the Lord thy God which brought thee out of the land of Egipt. &c.

GOod Lord and deere Father, heere thou wouldest I should knowe ỹ thou which broughtest thy people of Israel out of Egipt with a mightie hand, and stretched out power, which gauest thy lawe vpon Mount Sinai, in great thunder, lightning,

lightning, & fire, which spakest by the Prophets, and didst send thy deerely beloued sonne Iesus Christ, coequall & consubstantiall with thée in power, maiestie & glory, to take vpon him our nature, by the operation of the holy Ghost, in ỹ wombe of ỹ virgin mary, of whose substance he was made and borne man, but pure without sinne, that we by birth children of wrath, by him might be made thy children, children of grace: communicating with him righteousnes, holines, & immortalitie, by the working of that spirit, as hee cõmunicated with vs flesh and blood (but not infected with sinne, as is ours) by ỹ working of the same holy spirit, wh spirit after his bitter death, resurrectiõ, & ascention into the heauẽs, he sent plentifully & by a visible signe vnto his Apostles, & disciples, by whõe hee published the Gospell thorow out the whole world, & so continually hath don frõ age to age, doth, & will do vnto the ende of the world by the minestrie

strie of preaching. Thou wouldest (I say) that wee should know & beleeue, that thou this almightie Lord & God, which in this sort hast reuealed & opened thy selfe, art the one alone, verie true & eternall almightie God, which madest & rulest heauen & earth, and all thinges visible and inuisible, together with this thy deerely beloued Sonne Iesus Christ, & with the holy spirit, consubstantiall, & coeternall with thee deere Father. Not onely this: but also thou wouldest that I should knowe & beleeue that by ỹ same thy deerely beloued sonne, thou hast brought mee from the tiranny & captiuitie of sathan & this sinfull world, (whereof ỹ captiuitie of Egipt vnder Pharao, was a figure) and in his bloodshed vpon the crosse, thou hast made a couenant with mee which thou wilt neuer forget that thou art and wilt bee my Lord and my God, that is, thou wilt forgiue mee my sinnes, and be wholle mine with all thy power, wisoome, righte-

righteousnesse, truth, glorie, and mercie. Wherefore although I might confirme my faith by the innumerable mercies hitherto powred vppon mee most abundantly, as thy children of Israel might haue done, and did confirme their faith, by the manifolde benefits powred vpon them in the desert, yet specially the seale of thy couenant, I meane thy holy Sacrament of Baptisme, wherein thy holy name was not in vaine called vpon me (Oh deere Father, sweet sonne and Sauiour Iesus Christ, & most gratious god holy Ghost) shold most assuredly confirme, and euen on al sides seale vp my faith of this thy couenant, that thou art my Lord and my God: euen as Abraham and thy people of Israel did by the Sacrament of circumcision, which as the Apostle calleth the seale or signacle of righteousnes, so doest thou call it being but the signe of thy couenant indeed, yet thy verie couenant: because, as thy word is most

true

true and cannot lie, as thy couenant is a couenant of peace, vnfallible and euerlasting: euen so the Sacrament and seale of the same is a most true testimoniall and witnes thereof.

In consideration therfore of this that thou the almightie God, of thine own gwdnesse hast vouchsafed not onely to make me a creature after thine owne Image and likenes, which mightest haue made me a beast: to giue to me a reasonable soule, endued with memorie, indgement &c, which mightest haue made mee an idiot without wit or discretion, &c, to endue mee with a body beautified with right shape, limmes, health, &c. which mightest haue made me a cripple, lame, blind, &c. graciously to enrich mee concerning fortune, friendes, liuing, name, &c. which might haue made mee a slaue, destitute of all friendes and helpes for this life, but also hast vouchsafed, that I being a miser, borne in sin, cõceiued in iniquitie, to whome nothing is due

(more

more then a Turk, Iewe, or Sarazin, (but eternal damnation, should be called into the number of thy people, enroled in thy booke, & now in thy couenant,) so ỳ now with all that euer thou hast art mine, for which causes sake hitherto ỳ hast kept me, cherished, defeded, spared, & fatherly chastised me, & now graciously dost keep me & care for me, giuing me to liue be, and mooue in thee, expecting also & waiting how thou mightest shew mercy vpon me. In cõsideratiõ (I say) of this, most iustlye & reasonable [redacted] requirest, that as thou art [redacted] God: so I should bee thy seruant, and one of thy people. As thou hast giuen thy self wholy vnto mee, to be mine to all thy power, wisdome, &c. (For he that giueth himself, giueth all he hath) so should I bee wholy thine, & giue ouer my self vnto thee to be guided with thy wisdome, defended with thy power, holpen, releeued, and comforted by thy mercie.

First therefore to begin withall, thou com-

commaũdest that I shold haue none other Gods in thy sight, that is to say, as I should haue thee for my Lord and God, to looke for all good things most assuredly at thy hãds, & therfore I shold put al my trust in thee, be thãkfull vnto thee, loue thee, feare thee, obey thee, and call vpon thy holy name in all my needes, so shold I giue this faith, loue, feare, obedience, thankfulnes & inuocation or prayer, to none other nor not in my heart, but onely to thee, or for thee, where ỹ commaũdest. All this to doe (oh Lord God) & that with most ioyfull hart, I haue great cause. For what a thing is it that thou Iehouah, wouldest vouchsafe to make mee as ỹ hast done: to giue thy sonne for mee, & to become my God: Oh what am I that thou wouldest I should put my trust in thee? This thou doest that I might neuer bee confounded, but might bee most happie. What am I that thou wouldest I should feare thee? where the onely cause why thou requi-

requireſt this of mee, is not onely because thou haſt power to caſt both body and ſoule into hell fire, and becauſe they that feare thee not, ſhall periſh: but alſo that thou mighteſt giue mee thy wiſdome, that it might goe well with mee in the euill day, that thou mighteſt reueale thy ſonne to me, and thy mercie might bee vpon mee, from generation to generation.

Oh what am I, that thou wouldeſt haue me to obey thee? not onely that I neuer periſh with the diſobedient: but that thou mighteſt giue mee thy holy ſpirit, and rewardes innumerable.

Oh what am I that thou wouldeſt I ſhould loue thee? the which thing thou dooſt to this ende, that I might fully, and wholy enioy and poſſeſſe thee according to the nature of loue, and therefore dooſt thou require my whole heart, that I might dwell in thee and thou in me.

What am I that thou wouldeſt I ſhould

shoulde call vpon thee? verily because thou wilt giue me whatsoeuer I shall aske of thee, in the name of thy deere childe Iesus Christ: and euen so woldest thou haue me thankfull, that thou mightest power out vpon mee, yet more plentifully all good things. So that great cause haue I to put my trust in thee, to loue, feare, and obey thee, to call vpon thee, to be thankfull vnto thee, not onely in respect of the hurt which els will ensue: but also in respect of the commoditie that heereby commeth vnto me, but most of al, yea, all onely for thine owne sake, for thy goodnes, wisdome, beautie, strength, power truth and great mercies.

But alas (deere father) what shall I say? As in times past horribly I haue broken this thy law, in trusting, in thy creatures, calling vpon them, louing, fearing, and obeying many things besides thee, and rather then thee, euen so at this present I am a most miserable wretch, blinded I am

thorow vnbeleefe and mine owne wickednesse, so that I see not firmely this thy power, wisdome, goodnesse, &c. But waver and doubt of it.

I love little or nothing, I feare lesse, I obey least of all, thankfulnesse and praier are vtterly quenched in mee, by reason whereof I am worthy of eternall damnation. If after thy iustice thou shalt deale with me simply, I am (Oh Lord) damned & lost for ever, for I am very wicked. But yet in asmuch as thou hast giuen thy Sonne Iesus Christ to be slaine a propitiatory sacrifice for ỹ sins of the whole world, so ỹ he which beleeueth in him shal not perish but be saued (for so thou hast promised) thy truth now requireth to saue me. How bee it heere thou maist say vnto mee, that I doe not beleeue, and therefore not withstanding thy truth and promise, in that I beleeue it not, thou maist most iustly after thy Iustice, damme me. Oh Lord God, to this I cannot otherwise answere my vn-

beleefe

beleefe is so great, but because thy mercie is aboue all thy wo?kes, & thy goodnesse and loue is that which all creatures most highly commend and magnifie, as the thing wherof thou art called God: because thou art right good and loue it selfe, because of this thy mercie: gracious God (if thou wilt looke thereon and couple thy truth therewith, then (good Lo?d) I shall bee saued, and p?aise thy name fo? euermo?e.

Thou shalt not make to thy selfe any grauen Image. &c.

AS the first cõmaundement teacheth me, as well, that thou art my God, as what God thou art, therefo?e of equity I should haue none other Gods but thee, that is, I shold al onely hang on thée, trust in thée, loue thée, serue thée, call vpon thée, obey thée, bee thãkfull to thée, so because thou didst reueale thy self visibly ỹ thou mightest

visibly be worshiped, this commaundement is concerning thy worship, that in no point I should followe (in worshiping thee) the deuise or intent of any man, Saint, Angell or spirit: but should take all such as Idolatrie, and image-seruice be it neuer so glorious.

And why? forsooth because thou wouldest I should worship thee as thou hast appointed by thy word. For if seruice be acceptable: it must nedes bee according to the will of him, to whome it is don, & not of him which doth it. But in asmuch as of man none knoweth the will and pleasure, but his spirit, except hee reueale (by word or signe) the same: much more of thee (O Lord) none doth knowe thy will, but thy spirit and they to whome thou dooest reueale the same.

And therfore abhominable euē in thy sight are all those thinges, which with men are in most force and estimation, because they are not after thy word.

So

So that the meaning of this precept is, that as in the first I should haue none other Gods but thee, so I should haue no worship of thee, but such as thou appointest. Herby therfore I see great cause of thankfulnesse for this commaundement, in that thou wouldest haue mine outward seruice, and that after thine appointment, least I should busie my braine how best to serue thee.

Good Lord thou needest not my seruice, perfect thou wast before I was, therefore it is for mine owne commoditie that thou commaundest mee, yea euen for mine owne wealth.

Thou mightest haue letten me haue stand all day idle, but such is thy loue, that thou wouldest I should goe into thy vinyard, that with thy seruants I might receiue the hier of blessednes.

And how great a benefit is it, to deliuer mee of so great a burden where-

with I should haue been cumbred, if I should haue serued thee in any point after my wit and reason? But alas, I not considering what a promotion thy seruice is, nor what an easie seruice it is and simple (for one may well knowe what to doe, and when hee pleaseth thee, namely, when he serueth thee as thou hast appointed) as I am and alwaies haue been vnthankfull, so I am & alwaies haue bin a grieuous transgressor of this thy lawe. For as in times past when I did not know this commaundement, I was an image-worshiper of stockes & stones. &c. Yea bread and wine, so now I am a worshiper of mine affections, offering to them the seruice due vnto thee, though not thereby to worship thee, as I thought when I knéeled to stocks & stones, bread and wine, &c. yet with no lesse trãsgression of thy law, for the which I haue deserued, & doe deserue euerlasting damnation. Of thy goodnes and great mercy

(deere father) I beseech thee forgiue me for Christes sake, whome thou diddest giue to bee the fulfilling of the Law to all thē that should beleeue. Oh father I beleeue, helpe mine vnbeleefe. As ỹ hast of thy goodnesse hetherto spared me, trāsgressing this thy holy precept, so of thy goodnesse forgiue mee my Idolatrie done in times past, as that wō of late I haue cōmitted & do cōmit.

And as thou by this commaundement hast deliuered mee from the one, that is, bowing my selfe to stockes & stones, so deere father deliuer me from all other bowing my selfe after mine owne will, to mine owne affections, that I may haue none other God in heart but thee, nor doe seruice to any other but onely to thee, and for thee, after thy word as thou commaundest.

Oh open mine eyes to see thy will in this thy gracious precept.

Giue mee a will to loue it hartilie, and an heart to obey it faithfully, for thy deere Sonnes sake Iesus Christ

our

our Lord Amen.

Thou ſhalt not take the name of the Lord thy God in vaine.

By this commaundement I perceiue (O Lord that as in the firſt thou wouldeſt in the exterior ſeruice of thee, I ſhould vtterly abandon mine owne will and reaſon, and all the reaſons, or good entents, of man, & wholy giue my ſelfe to ſerue thee after thy will and word: ſo heere dooſt thou begin to tell mee how thou wilt haue my tung exercerciſed in thy ſeruice, and therefore thou biddeſt mee not to take thy name in vaine, as by temerariouſe or vaine ſwearing, by curſing, praying without ſence, as thoſe doe, that pray in a tongue they know not, praying without faith, or attent conſideration of the thing deſired, without harty deſire and certaine expectation of obtaining that which is to thy glorie and my ſaluation: alſo by ieſting, or fooliſh abuſing, or negligent reading

or

or hearing of thy holy word, by the which thou, as by thy name, art knowne: and in like manner by denying thy truth and word, or concealing it when occasion is offered to promote thy glory and confirm thy truth.

By reason whereof I may well see, that thou wouldest haue me to vse my tongue in humbly confessing thee and thy word and truth after my vocation, in praying heartily, and calling vpon thy name, in Reading, and hearing thy word, and speaking thereof with all reuerence, dilligence, and attention in thankes giuing and praysing thee for thy great mercie, instructing my brother & admonishing him when he erreth, after my calling and vocation, with all humblenes, gentlenesse, and loue.

Thus wouldest thou haue me to exercise my tongue, & not to thinke that the exercising of it in this sort, is a vaine & vnprofitable thing, but a thing that pleaseth thee, and profiteth my

selfe & other. And for asmuch as thou knowest ỹ our tongue is a slipper mẽber, and we very negligent ouer it, and of the great commodity ỹ might therby come to vs and other accordingly: thou hast added a fearefull, and most true commination, that though men will finde no fault or punish vs therefore, yet wilt not thou holde him giltles, that taketh thy name in vaine. As by many examples we are taught, as in thy holy word, so by dayly experience, if we would consider the same.

And therefore I haue great cause to giue praise and thankes to thy most holy name, for many great benefits which by this Commaundement I receiue and ought with thankfulnes to consider. First that it would please thee not onely to giue mee a tongue, where thou mightest haue made mee speechles: but also that thou wouldst haue it sanctified to thy seruice. Againe, that thou wouldest not onely reueale thy name vnto vs: but also

wouldest

wouldest giue me leaue to cal vpon it, praise & publish it, yea thou hast commaunded me so to doe, and not onely commaunded, but hast promised that thou wilt heare my praier, & that my praising of thee & confessing thy word & truth shall not be in vaine. Thirdly that thou wouldest all men should vse their tung so, that thereby I might be the better instructed, admonished, and occasioned to vse my selfe well, and in the obedience of this thy holy precept. But what goe I about to recken vp tale ỳ causes of thãks for this cõmaundement, seeing that they be innumerable? if a man should but looke euen vpon thy verie word, by the which as by thy name thou art moste truely knowne: the which word thou commendest vnto vs in this commaundement. &c. as thou doest preaching, priuat admonishing, thanks-giuing, and praier, thẽ the which nothing is more profitable to vs in this vale of misery.

But gracious good Lorde, I acknow-

knowledge my selfe not onely to bee a most vnthankfull wretch for this thy holy precept, and the great mercies which heere thorow I perceiue thou hast most graciously powred vpon me, and doost yet still offer vnto me, but also that I am a miserable transgressour of this thy most holye, good, and blessed commaundement, as alwaies I haue been in times past.

Horriblie haue I abused thy name in swearing, cursing, & iesting wickedly. I haue called vpon other names then thine, as the names of Peter, Paule, Marie, &c. yea of some, whose saluation is to be doubted of, I haue foolishly prayed in such a tongue as I knewe not what I prayed, and said, with many other transgressions of this precept, wherin yet I am conuersant, as in seldome praying, and when I pray I am not attent, nor verie desirous of the thing I aske with my tongue.

After prayer, I doe not earnestly looke

looke for the good thinges asked and prayed for, and therefore when I obtain my request, I am most vnthankfull: thy word I reade little and most negligently, forgetting foorth with what I reade: I admonish not others when I heare them abuse thy holy word: I am afraide (for feare of losse of friendes, name, or life) to confesse thy truth, Gospell and name, which was called vpon me in Baptisme and not in vaine, if I did not thus make it in vaine. But alas I can in no wise comprehend the multitude of my trangressions, concerning this thy lawe. But this is a sinne aboue other sinnes that vnder thy name, word, and Gospell, I play the Hipocrite, hauing more care for mine owne name, then for thine.

For if my name were euill spoken of, it would grieue mee. ¶ I would defend it, but alas I heare thine dayly euill spoken of, and see it prophaned by false Doctrine, and euill liuing, but it

greeueth me not. After my vocation I seeke not, nor doe not goe about to redresse these thinges in my selfe and in others. And why? because (good Lord) I loue my selfe better then thee, & not thee with my whole heart. Thy first cõmandement hath no place with me as it should haue, it possesseth not my heart, minde, & will as thou requirest, moste to mine owne commoditie.

By reason wherof I am worthy of eternall damnation. Oh what shall I doe (gratious God) which not onely haue been so grieuous & filthy a swearer, curser &c, so great a caller vppon dead creatures, & so hainous a transgressour of this lawe, but also at this present doe so horriblie & hipocritically offend thee in taking thy name in vain and that so many waies, in praying and not praying: in reading and not reading, in speaking & not speaking, & not confessing simply & from my heart thy Doctrine, truth and name, but regarding mine owne name farre aboue

it. Shall I flee from thee? then vndoutedly I am more giltie, and more shall disobey this thy holie precept, adding sinne to sinne, whereas thou wouldest I should cal vpon thy holy name (deare Lord) which hast giuē thy deare sonne (Iesus Christ) to be a Mediatour for vs, ꝑ thorow him, we might finde, not onely grace for the pardon of our sins past: but also for the obtaining of thy holye spirit, as well the better to vnderstand, as also the better and more frankly to obey this thy holye precept for euer. For his sake (therefore deere God) pardon my sinnes past and present, whereof this law doth accuse me, & graunt (most gracious Father) that I may bee endued with thy holy spirit to know and loue thy holy name, word and truth in Iesus Christ, ꝑ I may be zealous, wise, and constant, & that my tongue may be sanctified hencefoorth & guided with thy holye spirit and grace, to publish, confesse and teach, after my vocation

to

to others as occasion is offered, thy truth and Gospell, to call vpon thy name in all my neede, to giue thankes vnto thee, praise thee, magnifie thee, and to sanctify thy holy name as a vessell of thy mercie for euer and euer.

Remember that thou keepe holy the Saboth day. &c.

AFter thou hast tolde mee how in the eternall seruice of thee (gracious Lord) thou wilt haue my tongue vsed: so doost thou now teach mee, thou wilt haue mine eares and all my whole bodie occupied, namely in sanctification and holines, that is in those things which thou peculiarly hast appointed to bee meanes immediatly to helpe to that ende, as in hearing thy word preached, and vsing the ceremonies of thee appointed euen as thou hast commaunded. For the which thinges to be exercised of thy people, thou at the first diddest appoint a certaine

taine day, namely the seauenth day, which therefore thou calledst the Sabaoth, that therby they with their children and Family, resting from all exterior labour, which hindreth the Meditation of the minde, might not onely bee more able to goe on through with their trauell & labour (for without some rest nothing can endure, in respect whereof thou wouldest the verie beast which in labour were exercised, should haue the preuiledge of this Saboath) but also and much rather, that thy people might with their family and children, bee instructed and taught: first by the ministrie of thy word in preaching and catechising: secondly by the vsing of thy sacraments appointed after thy commaundement and institution, they might be assured of thy promises: thirdly by praying, they might be augmented in all Godlinesse: and last of all by their meeting together, and exercising all these thy workes of Sanctification, they might

increase

increase in loue and charitie one towards an other as members of one body and fellowes of one inheritance, and thus by meeting together, praying, and vsing thy Sacramentes, they might be instructed in thy Lawe and of that Sabaoth, where into thou thy selfe diddest enter, after thou hadst made the worlde, ceasing from thy workes, not of conseruation but of creation, into the which as after this life e the works of this time they should enter: so now they begin spiritually to enter in resting from their owne workes, which the olde man moueth them vnto: not that (good Lord) thou wouldest these works appointed for the sabaoth day should not be exercised at any other time but onely on the Seuenth day: but because thou diddest as well ordaine them for a pollicie to endure till the comming of Christe, as also according to the reuelation of thée in that time diddest open thy self, beginning then in figures

and

and shadowes, whose verities in thy time were to bee opened, therefore it pleased thee to appoint then the seauenth day, which seauenth day, although by reason of the pollicie being by thee destroyed, & by reason Christ the veritie and bodie of all shadowes, it be abrogate from vs, yet standeth this commaundement in force aswell for the works of Sanctification, that is for preaching thy word, comming to heare it, for praying, vsing thy Sacraments, and comming togither to that endo: as also for those dayes which by common order, and on good ground are ordained & receiued, how be it with this libertie: that necessitie of our faith & sanctification and charitie may dispense therewith, occasion of wilful and witting offence being auoided, &c.

So that heereby I perceiue thy will and pleasure to be, that I should at all times, as much as charitie and necessitye will permit, giue ouer my

my selfe, and cause all other whome I haue charge of, so to doe (especially on the Sundaies and other holy daies being received and to that ende appointed) to the resorting to the temple & places appointed to prayer, to heare with meekenes thy holy word and vse thy Sacraments and ceremonies as thou hast commaũded, and to exercise all things which might be to the confirmation and propagation of thy holy Religion, or make to the encrease of loue & charitie, as giuing to the poore, reconciling such as be in variance, visiting the sicke, and euen (as it were) beginning that Sabaoth whereof Esay speaketh.

By reason whereof I haue great cause to thanke thee (most gracious father) that thou wouldst appoint mee to bee in this time, wherein thou hast more plentifully reuealed thy selfe then thou diddest, not onely before Christ his comming, but also since Christes ascention. Neuer since England

land was England diddest thou so manifestly reueale thy truth, as thou hast done in these daies. Great cause I haue to thank thée that thou wouldest institute the ministry of thy word and Sacramentes, as meanes whereby thy holy spirit is effectuall to worke in our heart Sanctification.

Great cause haue I to thanke thee that thou wouldest keepe the booke of the Prophets and Apostles vntil this time. Great cause haue I to praise thée that thou wouldest giue mee such knowledge in them as thou hast done of thy great mercie. Great cause haue I to thanke thee for thy good and true ministers and preachers of thy word which thou hast sent amongst vs, and giuen me grace to heare them.

Great cause haue I to thanke thée that in this Region thou hast giuen so long quietnes, and harborough to thy church.

Great cause haue I to thanke thee, for that thou wouldest make me such a man

a man in whome thy holy spirit might worke. Great cause I haue to thanke thee, which wouldest call mee into thine eternal Sabaoth and rest, full of all ioy, such as the eye hath not seene, the eare hath not heard.

Great cause haue I to thanke thée, that so many daies are appointed for this ende, that we should meete together to heare thy word and receiue thy Sacraments. Great cause haue I to thanke thee for the institution of thy Sacraments, which thou hast ordained, as thy visible and palpable words, to the obsignation and confirmation of the faith of all such as vse the same after thy commaundements. But infinite are the causes for the which I ought to giue thee thankes for this commaundement.

But alas I am not onely vnthankfull, but also a moste miserable transgressour of it: I wil not now speake of my transgressions past concerning this commaundement presently, they

are

are so many that I cannot.

For thou knowest how I doe not onely at conueniēt times on the work daies keepe my selfe away from common prayers in the congregation and assemblie of thy people, & from hearing of thy worde, but also on the Sabaoth dayes to ride or goe about this or that worldly businesse: I am verie prest, to sit downe at this Tauerne, and to go to that mans table: I am readie at the first bidding: but alas to resorte to the table of thy Sonne & receiue with thankfulnesse the Sacrament of his body and blood for confirmation of my faith, (that is,) to learne spirituallye to taste Christ his body broken & his blood shed, for the remission of my sinnes: to doe this, oh how vnwilling am I? To goe to Masse and Sacringes with such like Idolatrie, I haue been a great time more ready then now I am to heare thy worde, & vse thy sacraments as I shold doe thy ministers: I pray not for thy church, I

am

am not careful (good Lord) that wicked doctrine should at any time prevaile: Idolatarie, superstition, and abhomination abound: the sacraments and sacrifice of thy deere sonne Iesus Christ should bee blasphemously corrupted: when for preaching, there should be nothing but Masse, for catechising, censing: for reading of the Scriptures, belringing: for singing of Psalmes & Godly songes to our edification, all should bee done in lattin, with such notes, tunes, ditties and descants, that vtterly the minde is pulled from the consideration of the thing (if men did vnderstand it) vnto the melodie, as it hath bene in times past. All which my wickednes brought in, my prophaing of this commaundemēt, & my not praying. Thy ministers were in prison, dispersed in other coūtries, spoyled, burnt, murdered, many fell (for feare of goods, life, name, &c.) from the truth, they receiued most manifest Idolatrie: false Preachers abounded

bounded amongst thy people dearely bought euen with thy blood, they were not fed with the bread of thy word, but with swilling.

Antichrist wholy preuailed, and yet for all this, alas I am too careless, nothing lamenting my sinnes which haue been the cause of all this. O deere Father forgiue mee for Christes sake and bee mercifull vnto mee, and as of thy mercie thou hast giuen me time to repent: so giue me repentance.

Graunt me thy holy spirit to open to me this thy lawe, so that I may know thy will in it, loue it, and alwaies obey it: thy good spirit sanctifye me, & worke in me a true taste of eternall life, and pleasure in the meditation of it, giue me (gratious good Father) one little mouthfull of that bread that thou feddest Hely withall, giue mee that with him I may come into mount Horeb. Helpe thy church, cherish it & giue harborough heere and else where, for Christes sake purge thy ministerie

from corruption and false ministers, send out preachers to feed thy people: destroy antichrist and al his kingdom: giue to such as be fallen frō thy truth, repentance, keepe others from falling and by their falling doe thou the more confirme vs: confirme the ministers and poore people in prison and exile, strengthen them in thy truth, deliuer them if it be thy good will, giue them that with conscience they may so answere their aduersaries, that thy seruants may reioyce & the aduersaries bee confounded: auenge thou thine owne cause (O thou God of hosts) & helpe all thy people, and me especially because I haue most neede.

Honour thy Father and Mother that thou maist liue long. &c.

AFter that thou hast told me (good Lord) thy will concerning the seruice which thou requirest inwardly and outwardly to bee giuen vnto thee: now doost thou begin to tell me

what

what thy will is, that I should doe & leaue vndone for thy sake vnto man. And first thou settest before mine eies, them whome thou for orders sake and the more commoditie of man in this life, hast set in degree and authority aboue me, comprehending them vnder the name of Father and Mother, that I might knowe ỹ as of thee they are cõmaunded to beare towards me a fatherly loue & a motherly care in ỹ very names of father & mother wherewith thou honorest them: so am I commaunded of thee to doe that which is most equal and iust (as the verie brute beasts do teach vs (that with childely affection and duetie I should behaue my selfe towards them, ỹ is, I should honour them, wch comprehendeth in it loue, thankfulnes, reuerence, & obedience, and that not so much, because they be my parents, & in their offices are careful for me (for it may be they will neglect ỹ doing of their duelies towards mee) but because thou commaundest

mee so to doe, howsoeuer they doe. So that by this commaundement I perceiue that thou wouldest I should cõsider them whome thou hast placed in authority and superiour degree, as parents, Magistrates, Maisters or such like, and accordingly behaue my selfe toward them. Honour them, that is to say, loue them, be thankful vnto them, reuerence them and obey them for thy sake so long as they passe not their boundes, ỹ is, so long as they require not otherwise then thou hast giuen them commission or permission to doe.

And for asmuch as thou seest their care and office is great, & our corruption to obey is verie much, as wel to encourage them in their vocation to bee diligent, as to enflame mee to humble obedience vnto them, there thou vsest to make them more willing to sustaine cares for mee: thou addest a promise, that is long life, which so far as it is a blessing from thee thou wilt endue vs with all,

Whereby

Whereby we may gather that a ciuill life doth much please thee, and receiueth heere rewardes, especially if we leade it for conscience to thy lawe. And on the contrarie part, a disobedient life to them that bee in authoritie, will bring the sooner thy wrath and vengeance in this life. All which worketh much to the cõmendation of the state of politik and ciuil Magistrates.

By reason heereof (deere Father) I see my selfe much bound to praise thee & heartily to obey this thy commaundement. For in it and by it thou declarest thy great loue towards vs, which euen in this present life, our Pilgrimage and passage to our home, wouldest haue vs to enioy the benefit of peace, and most seemely quietnes and order, and by this order so couple vs that none should contemne or despise another, but euen high and lowe to bee and account themselues as Parents and Children. Perticulerly for my part I cannot but say that I haue

moſt cauſe to thanke thee for my Parents, Schoolemaſters and others, vnder whoſe tuition thou haſt put mee, no pen is able to write the perticuler benefits, which I haue heereby receiued in my infancie, childe-hood, youth, middle age, and alwaies hitherto. O howe good a Lord haſt thou declared thy ſelfe to mee, within them, and by them haſt nouriſhed, fed, inſtructed, corrected, defended & moſt graciouſly kept me. I could recon innumerable behinde me, and but few before mee, ſo much made of and cared for as I haue bin hetherto. No ſmall token of thy loue to mee ward is it, that thou wouldeſt engraue in their hearts and commaund them vnder paine of damnation to bee carefull ouer mee, to doe me good and prouide for mee, as they haue don or rather thou by them publikely. Alſo for the common wealth and ſuch as thou haſt placed in authoritie ouer me in both thy Regiments. if I conſidered them that haue bin, and

them

them that bee: I could not but praise thee (good Lord) For no lesse praise-worthie art thou for the chastising vs and admonishing vs (in time past by them that were in authoritie) of our ingratitude and vnthankfulnes, then by such as haue bin & be for all kindes of good things. But infinit are ỹ causes of thankfulnes which this commaundemet cõsidered, should stirre vp in me. But alas (most merciful father) as I acknowledge my selfe most vnthankful vnto thee, for all thy benefits powred vpon mee in this life by my parẽts, nurses, tutors, maysters, Magistrates, Bishops, Pastors and good frieds, euen from my cradle vnto this houre: so vnto thẽ haue I alwaies bin & am, in not louing them: as my coldenes in praying for them, & to my power in helping them declareth, & also my not reuerencing thẽ, my contemning them, and temeratiousnesse in my mistrusting or to narrowly & to straightly looking at them and their dueties,

shew

sheweth and not obeying them, as by my contumacie appeareth, not onely when anie thing to mee vnpleasant or vnprofitable: but also profitable and conuenient is required. And yet I speake not of the euill and muttering reports, of the offences in transgressing the pollitike lawes, for apparell & meates & other no small offences which I haue committed & giuen. Oh this is a sin (deere father,) y I alwaies haue bẽn a priuat more then a common-weale man, alwaies I seeke for mine owne commoditie, contemning that which maketh to the cõmodity of others. As for my disobedience & wicked behauiour towards mine owne parents and all other whome thou hast set ouer mee (deere Father) no tung can expresse it, & therefore I am worthy of damnation. But (gracious god Lord and deere Father) I beseech thee for thy Christes sake, to haue mercie vpon mee, and pardon mee, as of thy goodnes it pleased thee to pardon the

Patri-

Patriarks. Thou hast giuē this commaundent as thy holy law to open to vs, how corrupt we are, & how much we swarue from the Patterne, where after wee were first made and once agreed thereto before Adams fall, that we might loath our selues and euen thereby bee driuen to seeke and set by thy sweete mercies in Iesus Christ, whome therefore thou diddest send to fulfill the lawe in his flesh, that wee might borrow of him the same, by true faith, which of thy goodnesse, worke in vs by thy holy spirit: and open this lawe vnto vs that wee may more and more increase in the knowledge, loue, & obedience of it to thy glorie, and our saluation. Amen. Deere father, be mercifull to our Magistrates, especially the Kings highnes, whose heart with the residue of his Councellers, turne into thy Testimonies, giue them thy wisdome and zeale to the truth according to knowledge, that they may vse the power they haue receiued of thee

to

to the cherishing of thy Church, that with vs heere thy word may haue free passage and thy true worship may bee maintained: and not onely heere, but also euerie where among those whom thou wouldest we should pray for. Be mercifull to my poore Parents (gracious Lord) with my Brethren, Sisters, wife, Children, family, seruants, kinsfolks, neighbours, as thou knowest they haue all neede. Giue vnto the hearts of all Parents, Maisters and such as bee in authoritie heere or elsewhere, that they may according to that thou hast put them in trust withall, be faithfull, dilligent, carefull, and happie. Graunt vnto children, Seruants and Subiects, that euerie one may render loue, obedience, thankfulnesse, and reuerence to all such as thou hast put in authoritie ouer them.

Blesse the church and send it peace and harborough heere or elsewhere. Blesse the common weale and send vs peace.

peace. Bleſſe the Dioces & Shires and ſend them good Biſhops and Iuſtices. Bleſſe euery houſholde and family, that thy peace may be in the ſame continually. Finally, write this lawe and all thy lawes in our hearts wee beſeech thee, that wee may keepe them. Amen.

Thou ſhalt doe no murder. &c.

AS in the commaundement going next before, thou ſetteſt before me the perſonages of all ſuch as thou for the commoditie, order, and peace of mã in this life haſt placed in authoritie, accordinglie of vs for thy ſake to bee eſteemed, ſo dooſt thou in this commaundement ſet before vs to lok on the perſonages, of all men generally, high and lowe ouer whome thou giueſt vs a charge that wee ſhall not kill or murther them. In which word thou comprehendeſt all kinde of hatred or malice, in word thought or deede,

deede, as thy deerely beloued Sonne expounding this commaundement doth teach. Yea because thou wouldest all men should be deere vnto vs, beeing all of one substance, of one similitude, comming of the same parents Adam and Eue, made of one God, redæmed of one Christ in whom we should be coupled, as members of one bodie, & liue to the ayde, succour, and comfort one of an other, because of this (I say) easily wee may see that not onely thou forbiddest heere to beware of all kindes of displeasures: but also ỹ commaũdest vs to beare & exercise al kinde of loue & fauour, in heart, word & deed, & that for thy commaundements sake, for else towardes our enemies our hearts would arise, and be great, in that they contemning their dueties towardes vs, seeme to deserue the like at our handes.

By reason heereof I haue great cause to thanke thee deere father: for hereby I see how that thou dost much

loue my soule, which art so carefull ouer my bodie, so that hee which hurteth it, displeaseth thee: and hee that doth it good pleaseth thee, if so bee hee doe it for thy sake. By this commaundement now I see that it is thou that hast kept mee from dooing many euils, which else I should haue outragiously don, eand hast stirred me vp to doe good to my Brethren if at any time I haue done any, euen as thou hast also kept and doest keepe presently others from dooing mee hurt, and hast and doost stirre vp those that doe me good, to doe so vnto me. Oh howe great is the multitude of thy benefits good Lord wherewith thou hast ouerwhelmed mee, and the which through this commaundement I perceiue my selfe to haue receiued, presently do receiue and so long as I liue am like to receiue: for thou commaundest al men euerie where to doe me good, loue me, defend me, and cherish me, such is thy loue to me in this present life and that

for

for my bodie: oh how great is thy loue then to me in euerlasting life, and that for my soule? If in a strange countrey so great is thy protection: howe great is it at home? But alas (deere Lord) how vnthankfull haue I bin and am still for these thy fatherly benefits? oh mine ingratitude, (yea Lord) horriblie haue I transgressed and still doe transgresse this thy gracious precept in pride, enuie, disdaine, malice, hardnes of heart, vnmercifulnes, and contemning thy Children, saints and seruants, self loue altogether raigneth in me and desire of praise, rule and fame: I am so farre from loue and mercie in heart (good Lord) that no man can heare it in my tongue, nor see it in my workes, but rather cleane contrary, and that generally and vnto them, to whome I am most bound perticulerly. By reason whereof I haue deserued euerlasting damnation and to bee cast away from thy presence for euer.

Oh most gracious Father forgiue

me

me for Christes sake I beseech thee. For to this end diddest thou giue this commaundement, that I seeing my corruption & deprauate nature by sin, might come to thy mercie deserued by Christ & through faith in him, might finde not onely pardon of that which is past, but also thy grace and holy spirit to begin in mee the obedience to this and all other thy holy precepts for euermore, so be it.

For this thy Christes sake (deere father) I beseech thee therfore to take from me and al other for whome thou wouldest that we should pray, all enuie, pride, arrogancie, disdain, hatred & all suspiciousnes, and graunt vnto vs bowels of mercy, humilitie, patience, meekenes, long suffering, gentlenes, peace, charitie, and all kinde of brotherly loue, comfort the feeble, releeue the poore, helpe the fatherles, heale the sick, blesse the afflicted, shew thy great mercy vpon all poore prisoners, and deliuer them in thy good time, re-

member thy pitty towards all straungers, Captiues, Widowes and such as be oppressed.

Thou shalt not commit adultery.

HEere (good Lord) thou goest about to commaund vnto mee, as loue in the other, so purenes and chastitie in this: and therefore: thou saist I should not commit adulterie, in the which word (thy Sonne our Sauiour Iesus Christ) doth comprehend al vncleanenes, yea the verie concupisence and abusing of the heart in lusting after any mans wife or otherwise vnchastly. By the which it is that thou wouldest haue vs to loue in our selues and others, puritie & cleanes, that wee might be holy as thou our God art holy & our bodies being temples of thy holy spirit might be kept pure & accordingly, easily we may see that as thou forbiddest all vncleane dedes, words, lookes, and thoughts: so doost thou com-

commaund vs to loue and exercise all puritie, chastitie, cleanenes, sobryety, temperancie &c.

By reason whereof I haue great cause to be thankfull vnto thee, which not onely for the helpe and commoditie of man: but also for remedie of mans infirmitie, hast made Womankinde and ordained the state of matrimonie which in thy sight is so holy & pure that thou accoũptest the bed and act of generation betweene man and wife, in this state of matrimonie to be an vndefiled thing, and such care thou hast ouer the personages married and their condition, that vnto damnation they sinne, which not onely goe about to defile that bed, but within their hearts doe wish or desire it, yea which doe not endeuer themselues with thought, word and deede, to helpe that puritie and cleanesse betweene married folkes be kept. But the great causes thou giuest vs to thanke thee for this state and ordinance and for thy defen-

defending vs by this commaundement, are innumerable.

Full well I see that it is thou which by this commaundement not onely restrainest mee, but also keepest my wife from impuritie, which else wee might both commit.

Great is thy loue (O good Lord) and more then I am able to cõsider, which declarest thy selfe to be thus careful ouer me concerning the benefits which come vnto mee both for the minde, bodie, and goods, by sobriety and temperancie, which heere thou requirest. Onely this I cannot but see, that I haue great cause to thanke thee which art so carefull ouer me, as by this commaundement I well see.

But alas (good Lord) what shall I say, which am and haue been so farre from thankfulnesse, that I am to bee accompted amongst the moste vnthankfull, yea thou knowest it good Lord. Filthily haue I broken this law, and caused other so to doe, of whose

whose repentance I am vncertain, as also my tongue alas hath often bin so shamefully exercised, mine eyes and my thoughts to wickedly abused. All this geere I haue encreased by mine intemperancie in eating, drinking, cherishing my bodie, &c. I haue also hurt my bodily health, minished that which I and others should liue on, and horribly hindered all good prayers, and meditations, wherein though I haue time and place, yet alas I nothing exercise my selfe as I should doe.

By reason whereof, I haue deserued euerlasting damnation. Oh good Lord and gratious father, doe thou for thy names sake & in Christes blood, pardon me and forgiue me I beseech thée, and as thou hast moste mercifully hitherto spared me: so of thy mercie put away my trespasses, & the transgressions of those whome I haue caused to sinne: let that loue which mooued thee to pardon Iudas with Thamar, Dauid, Bersaba,

Berſaba, and the great ſinner of whom we reade in Saint Luke, mooue thee to pardon and forgiue me alſo. Thou gaueſt this commaundement to this ende, that I might knowe my ſinne and ſinfull nature, and ſo theereby be driuē to thy Chriſt crucified for whoſe ſake I aſke mercie, and alſo that thy good ſpirit may be giuen vnto mee to purifie me, and worke ſo in mee, and with mee, that I may truely knowe, heartilie loue, and faithfully obey this thy holy precept inwardly & outwardly now and for euer. Amen.

Gracious god Lord graunt to me & my wife ꝑ we may dwel together according to knowledge, & may kēp our veſſelles in holines: graunt (O Lord) that we may bee pure & vndefiled and graunt the ſame to all that be married, and to them which be vnmarried, graunt ꝑ they may liue a pure, chaſte, and vndefiled life, and if they haue not the guift of ſinglenes of life: graūt thē ſuch mates with whome they may liue

liue holily to thy praise.

Deere father giue mee the gift of sobrietie and Temperauncie & graunt the same to al them whom thou wouldest I shold pray for. As in times past I haue vsed my tung and other members euill: so now (good Lord) graunt that I may vse them well, chastely and godly. This I pray thee graunt thorough Iesus Christ, & finally (Oh Lord) both in soule and body sanctifie me, and as in thy temple, dwell in me, now and for euermore.

Thou shalt not steale.

NOw that thou hast taught mee the seruice required of thee for me to obserue towards the personages of all men and women of euery condition: thou beginnest to tell mee what thou wouldest I should do concerning their goods, as in the next commaundement before this thou diddest commaund vnto me sobriety & purenes: so doost

dooſt thou in this, Iuſtice and righteouſneſſe, forbidding me to ſteale. Vnder the which word, thou comprehendeſt all kindes of deceit, which thing thou dooſt becauſe thou wouldeſt that I ſhould giue my ſelfe wholy to the ſtudie and exerciſe of Iuſtice, as in the precept next going before thou wouldeſt, I ſhould giue ouer my ſelfe wholy to the keeping of ſobriety and pureneſſe. So that I ſee thy good pleaſure heerein, is not that I ſhould anonely abſtaine from all theft, but alſo from all fraud and craft in word or deede, yea that I ſhould earneſtly followe and exerciſe all equitie, truth and iuſtice.

By reaſon whereof I ſee my ſelfe much bound to praiſe thee which art ſo careful ouer my goods and ſubſtãce. that if any man ſhould goe about to ſteale frõ mee, or to defraud me in any thing, yea whoſoeuer goeth not about to keepe and care for that I haue, as hee would doe for his owne, the

same displeaseth thee.

Oh Lord, if thou hast such care for my goods, cattel, & such pelf: how great is thy care for my soule? If this one commaundemēt were not: I perceiue, as I for mine owne part should haue done and doe much wurse then I haue done: so much wurse had been done to me & mine then hath been. It is thou good Lord (I perceiue) that hast both giuē me al that I haue, & also still conseruest and keepest the same, and not mine owne policie, wisdome, and industrie: for in vaine were all this, except thou diddest vouchsafe to vse and take it as a meane to worke by. There is nothing therefore that I haue, but whensoeuer I looke vpon it, by this commaundement I learne thy goodnes, strength & power: for as thou giuest it of thy mercie, so it speaketh to mee, that presently thou still doost keep it for me, so that exceeding great cause haue I to thank thee for this precept deere God & most gracious Lord.

But

But alas I am so farre from thankfulnesse (as alwaies I haue been for all care for mee and for all that euer thou hast giuen vnto mee) ỹ as I haue vsed subtilty & craft, yea sometimes theft, and briberie: so now (good Lord) I still when occasion is offered, do exercise the same. I liue also voluptuously of that thou hast giuen and lent me, and nothing consider what equitie requireth, & what or how great the necessitie of the poore is, whome I doe thus defraud by excesse and prodigallitie. That which I borrow, I with vnwillingnes do repay, I vse it more negligently then I would doe mine owne. Lacke of excommunication, of iustice, the great vsury, robbery, oppression & such like wickednes, as is exercised amongst vs: I lamẽt not, labour not after my vocation for the redresse of the same. I pray not to thee there about, but neglect altogether.

Yea euen those thinges wherewith I am put in trust, or am hyred

to

to doe, those (I say) I doe with great negligence, so that great is my sinne heerein, and worthy I am of damnation. But mercifull God, I beseech thee for Christes sake, to haue mercie vpon mee, and to pardon mee my vnthankfulnesse, thefts, fraudes, deceits, auarice, negligences & great carelesnesse for the lacke of iustice and for the monstrous oppression, vsuries, extresse, ryot, the which bee horribly exercised in the common weale. For thy mercies sake in Christ Jesus (O Lord) whome thou hast giuen to fulfill the Lawe for them that doe beleeue, giue mee true faith and thy holy spirit to worke in me the knowledge, loue and perpetuall obedience of this thy holie precept, and all other thy commaundements for euer.

Deere Lord giue vnto me and to al (whome thou wouldest I should pray for) the hatred of all craft, and loue of all iustice: graunt to the oppressed, thy comfort: to wrongers repentance: to

theeues and deceauers, that they may make restitution of the wrong & deceite they haue sallly and craftlie to other vsed: to Iustices of peace, Landlords, and the rich of the Worlde, that they may haue thee before their eyes, loue their poore tennants and brethren: to labourers and artificers, that they may be dilligent in their worke and labour and that wherewith they are put in trust.

Thou shalt not beare false witnesse against thy neighbour.

NOw doost thou (most gratious Lorde) instruct mee in this commaundement howe I should vse my tongue towards my neighbor and behaue my selfe concerning his name, forbidding me to beare false witnes: in the which thou forbiddest mee all kinde of slaundering, lying, hipocrisie, and vntrueth, and why? because as members of one body: thou wouldest we should speake truth one to another

ther, and be carefull euerie one to couer others infirmitie, and with our tongue defend the names of others, euen as wee would that other should defend ours. So that in this commaundement, as thou forbiddest mee all kinde of euill, perillous, calumnious, and vntrue speaking: so doest thou commaund mee to all kinde of Godly, honest & true reporte, & talke.

By reason whereof I haue great cause to praise thee, in that I see thee to be carefull ouer my name, that all men are by thee commaunded to defend the same. O precious God, great is thy care ouer my soule I now perceiue.

If this commaundement were not: I see, as I should haue done, and do much worse with my tongue to others: then is hapned, so should I haue felt of other towards me.

Besides this no small commoditie is it to me that thou wouldest all men should vse truth in all their wordes to

me. Oh how great a good thing is this vnto mee? If we consider the hurt that commeth by vntruth and by wordes, where through many are deceaued: easily may we see a wonderfull benefit and care of thee for vs in this commaundement.

But (gratious Lord) like as I acknowledge my vnthankfulnesse to be monstrouse and great, and alwaies hath been heatherto: Euen so yet continue I in wonderfull hipocrisie, in all my conuersation, often lying, speaking as vainely: so offensiuely fleshly, subtelly, calumniously, and giuing my eares to heare such thinges as bee slaunderously spoken, not repugning or admonishing other, as the slaunderer, to doo as he would be done by, to tell his tale where hee should tell it: neither admonishing the party slaundered of that which is reported of him, thereby to take better heede, but rather I augment it. By reason whereof I haue deserued eternal damnatiō.

But

But thou good Lord bee mercifull vnto mee I beseech thee for Christes sake, whom thou hast ordain'd to bee the ende of the law to all them that doo beleeue, as well for pardon of that which is past, as for not imputing the imperfection that remaineth. In his name therefore (Good Lord) I beseech thee to pardon mee, and giue mee thy holy Spirit, to open to mee this law and all other thy precepts, so to vnderstand them, that I may heartily loue them, and faithfully giue my selfe to the obedience of them for euer. Graunt me thy good spirit, to sanctifie my tongue that it may bee kept from lying, slaundering and all such vices, and that it may bee continually vsed in thy seruice, & speaking that which may bee to edifie, to thy glorie and praise, through Iesus Christ our Lord. Amen.

Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife, nor his Seruant, nor his Maide, nor his Oxe, nor his Aſſe, nor any thing that is his.

HEere O moſt gratious Lord and God, thou giueſt mee the laſt commaundement of thy Lawe who hauing taught me what outward actions I ſhall auoide, that I doe not thereby offend or vndoe my neighbor, as murther, adultery, theft, and falſe witneſſe; now thou teacheſt me a rule for my heart, to order that well, from the aboundance wherof al our workes and wordes proceede, that I ſhall not couet any thing ỹ is my neighbours.

I know heereby, that if hee haue a fairer houſe thẽ I, I may not wish for it: if hee haue a more beautifull wife then I, I may not deſire her: if he haue an honeſt and a faithfull ſeruant, and ſuch a one as helpeth to get his liuing,

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I must not thinke to my selfe, I wold I had him away from his Maister: I may not desire to take from him his Ore nor his Asse, no not his dogge, no not the meanest thing hee hath in his possession. So that in the other commaundement, as thou hast forbidden all iniuries and euill practise against my neighbour, so now thou chargest mee to beware of thinking any euill thought against him.

By reason whereof I haue great cause to praise thee, in ỹ I see thee to be so carefull ouer mine estate, my house, my wife, my seruants and the beastes that drudge for my seruice: that all men are by thee cõmaunded not once to wish them from mee. Thy Apostle said well, when hee taught vs, saying Cast all your care vpon God, for hee careth for you. It is true, I finde it true, thus thou carest for vs and woldest haue vs so to care one for another.

But gratious Lord, I must needes confes that I haue forgotten & broken

this

this commaundement, and do so still euerie day. I am wishing & woulding euerie minute of an houre: I haue gone about to take my Neighbours house ouer his head: many times haue I had vnchast thoughtes in my heart touching his wife & Children: I haue gone about to inueigle and entise his seruants from him: I could haue bin content to haue wrought his beast & spared mine own: I alwaies thought he had too much, and I too little, and the dregges of these things, O Lord, are not quite out of my heart: By reason whereof I haue deserued to haue thy lawe executed vppon me with all seueritie.

But then good Lord be merciful vnto mee in this point also, for Jesus Christes sake: for otherwise I am of all men most miserable. Good Lord pardon me, consider the frailtie of my flesh, the corruption of my nature, the multitude of temptations: how of my selfe I am able to doe nothing: how if

I be

I be left to my self I shal come to nothing. Set my heart streight in the case of Religion to acknowledge thee one God, to worship none other God, to reuerence thy name & to keepe thy saboathes. Set my hart right in matters of humane conuersation, to honor my parents, to obey rulers, & reuerence the Ministrie of the Gospel: To haue hands cleane from blood, true from Theft: a bodie free from adulterie, and a tongue voide from all offence. But purge the heart first O Lorde & then the hand, the eye, the tongue, the foote and al the whole bodie wilbe the cleaner. Write all these thy lawes in my heart O Lord, and in the hearts of all the faithful people, that wee may beleeue them & keep them al the daies of our liues to thy glorie & praise thrugh Iesus Christ our Sauiour. Amen. Amen.

A Me-

A Meditation concerning Prayer, with a briefe paraphrase vpon the Petitions of the Lords Prayer.

THe minde of man hath so large roomth to receiue good thinges, that nothing indeede can fully fill it, but onely God, whome then thy minde fully possesseth, when it fully knoweth him, it fully loueth him, and in all things is framed after his will. They therefore (deere Lord God) that are thy Children and haue tasted somewhat of thy goodnesse: do perpetually sigh, that is do pray vntill they

they come thereto and in that they loue thee also aboue all thinges: it wonderfully woundeth them that other men doe not so: that is, loue thee, and seeke for thee with them. Whereof it commeth to passe that they are inflamed with continual prayers and desires that thy kingdom might come euerie where, and thy goodnes might be both knowen and in like expected of euerie man.

And because there are innumerable many thinges, which aswell in themselues as in others bee against thy glorie: they are kindled with continuall prayer and desire, sighing vnspeakably in thy sight for the encrease of thy spirit, & sometimes when they see thy glorie more put backe then it was wont to be either in themselues or in any other: then are they much more disquieted & vered. But because they knowe that thou doost rule all thinges after thy good will, and that none other can helpe them in their need:

need: they often times doe goe aside (all businesse layd aparte,) and giue themselues to Godly cogitations and talke with thee, complayning to thee as to their father of those thinges that greeue them, begging thereto and that moste earnestly thy helpe, not onely for themselues, but also for others, especially for those whome singularly they embrace in thee, and often doe repeate and remember thy gratious benefits both to other & to themselues also, where through they are prouoked to render to thee hearty thankes, thereby being enflamed, as well assuredly to hope well of thy good will towards them, and patiently to beare all euils: as also to studie and labour to mortifie the affections of the flesh, and to order all their whole life to the seruice of their brethren and to the setting foorth of thy glorie.

This they know is that prayer thy Sonne Jesus Christ our Lorde commaunded to bee made to thee in the chamber,

chamber, the doore being shut. In this kinde of prayer himselfe did watch often, euen all the whole night: herein was Paule frequent, as all thy saintes be. This kind of prayer is the true lifting vp of the minde vnto thee: this standeth in the affections in the heart, not in woords and in the mouth.

As thy children be endued with thy spirit, so frequent they this talke with thee: the more thy spirit is in them, the more are they in talke with thee. Oh giue me plentifully thy spirit which thou hast promised to poure out vpon all flesh, that thus I may with thy saintes talke with thee night and day, for thy beloued Sonnes sake Iesus Christ our Lord Amen.

Moreouer thy Saintes to prouoke them to this kinde of prayer, doo vse first their necessitie, which they consider in three sortes: inwardly concerning their soules: outwardly concerning their bodies: and finally concerning their names and fame whereto they

they adde the neceſſitie of thoſe that committed to them, the neceſſitie of thy church, and of the common weale.

Secondly they vſe thy commaundements, which require them vnder paine of ſinne to pray to thee in all their neede.

Thirdly they vſe the conſideration of thy goodnes, which art naturally mercifull to young Rauens calling vpon thee, much more then to them for whome Rauens & all thinges elſe were made, for whome thou haſt not ſpared thy dere ſon but giuen him, &c.

Fourthly they vſe thy moſte ſweete and free promiſes made to heare and helpe all them that call vpon thee in Chriſtes name.

Fiftly, they vſe Examples how that thou which art the God of all, and rich vnto them that call vpon thee in Chriſtes name, haſt heard and holpen others calling vpon thee.

Sirtly they vſe the benefits giuen them

them before they asked, thereby not onely prouoking them to aske more: but also certifying their faith, that if thou wast so good to graunt them many thinges vnasked: now thou wilt not denie them any thing they aske to thy glorie and their weale.

Last of all they vse the reading and singing of psalmes and other good prayers, because they knowe thereby peculiarlie besides the other scripture, there is no small helpe: may appeare by Paul Ephe. 5 Cor. 3. where hee willeth the congregation to vse Psalmes Himnes, and spirituall songes, but so that in the heart wee should sing and say them, not that thy children doe not vse their tongues and wordes in praying to thee, for they vse their tongues, speech and wordes to stirre vp their inward desire and feruencie of the minde, full well knowing that else it were a playne mocking of thee to pray with lippes & tongues onely. Oh that I might feele now thy spirit so

so to affect mee, that both with heart and mouth I might heartily and in faith pray vnto thee.

Now concerning the thinges that are to bee prayed for: thy Children knowe that the prayer taught by thy Sonne, moste lively & plainely dooth containe the same.

And therefore they often vse it, first asking of thee their heauenly Father through Christ, that thy name might euerie where bee had in holinesse and praise: then that thy kingdome by regeneration and the ministrie of the Gospell might come: and so thirdly that willingly, perfectly and perpetually they might studie to doo, yea doo in deede thy will with thy holy and heauenly Angels and spirits. These things they seeke and pray for, namely thy kingdome and thy righteousnes before any worldly benefit. After which petitions, because all thinges, yea euen the benefits of this present life do come from thee: they doe Godly

ly desire the same vnder the name of dayly bread, being instructed of thy wisdome, that after spirituall benefits, to aske corporall is not vnseemely to thy Cytizen, which knowe both spirituall and corporall to come from thy mercie. In the other petitions they pray for things to be taken from them, beginning with forgiuenes of sins, which were impudently prayed for, if that their hearts were not so broken that they couloe forgiue all thinges to al men for their part. They adde their profession, that is charitie, whereby they professe that they haue forgiuen all offences doone to them.

Yow be it, because it is not enough to haue pardon of that which is past, except they be preserued from new offences: they pray thee not to leade them into temptations by permitting them to the peruerse suggestion of Sathan: but rather to deliuer them from importunitie and power by euill: vnderstanding Sathan the Author of all euill.

euill. Oh (deere God) that thou wouldest endue me with thy spirit of grace and power with thy Children accordingly to make this prayer alwaies whensoeuer I doe pray.

As for outward euils so long as they doo not (as it were) inforce thy people to sin, in that Christen perfection doth accompt them amongst thy benefits: thy sonne hath not taught thy church to pray for the taking away of them in this Prayer, for heere he hath contained but those things for the which all christians generally and particularly may of faith pray at all times. It often commeth to passe that externall euils, because they be not euill indéd, that is they are not against Gods grace in vs: therefore they cannot of faith be prayed for to be taken away: for thy Children that haue faith, doo alwaies prefer thy iudgement before their own, the which iudgemēt when they know by that which happeth to them: they submit themselues hither-

to

to wholy, although the Spirit make his vnspeakeable gronings to helpe their infirmities by prayer, not to haue them taken away: but that they might haue strength and patience to beare the burthen accordingly, which burthen if it bee heaule in the better sence and feeling thereof, they in their prayers do complaine something, rather then pray to haue it taken away: as our Sauiour did in the Garden when he added to this complaint not my will but thy will bee doone. So do thy people in all their complaintes ad, not as we will: but as thou wilt, for they are taught by thy spirit none otherwise to pray for the taking away of corporall euils, eyther from themselues or from others, vnlesse they by the same Spirit doe certainely see the same to make thy glorie, as did thine Apostles and Seruants, when absolutely and without condition they did aske health or miracle for any, when they healed or raised the dead by prayer,

er, for they know nothing can be better then when it is according to thy will. Oh that I might alwaies, know thy will in all thinges, and for euer apply my selfe thereto. Heerof it commeth that thy Saincts and deere children which loue their neighbours as themselues, doo yet notwithstanding in their prayers aske vengeance of some, as we may read in the Psalmes of Dauid, because in praying and talking with thee, they see by thy holy Spirit (for without it is no true prayer) sometimes thy iudgements vpon some which they perceiue to sinne to death, and therefore ought not to bee prayed for, but rather to be prayed against, because thy glorie cannot bee set foorth as it should be without their distruction, thy will is alwaies best and that thing whereto they frame al their desires.

Therefore when they perceiue it decreed with thee such & such by their distruction, to set foorth more mightily thy

thy glorie: How should they but desire and pray for the same, and write it as Dauid hath doon, that the Godly in reading and waying such prayers, might receiue comfort, & the vngodly be afraide, els when that they perceiue not so manifestly the determined iudgement of God, they in their prayers doe moste heartily pray for them as Samuel did for Saul, Moises for the Israelits, Abraham for the Sodomits. Oh good Father for thy mercies sake giue me the true loue of mankinde, but yet so that I may loue man for thee and in thee, and alwaies prefer thy glorie aboue all thinges through Jesus Christ our Lord. Now though thy Children doe knowe that thy wil cannot but be done, & nothing can be done but ỹ thou of thine owne will hast determined to do, although no man should desire the same, yet are they earnest and frequent in prayer, first to render obedience to thee, which requirest prayer as a spirituall seruice vnto

vnto thée, secondly because thou hast ordayned prayer to bee as an instrument and meane, by the which thou workest thinges with thee alreadie decreed and determined.

Thy Children do vse prayer to offer thee their seruice, if it shall please thee to vse the same. As they doe eate and drink, which is a meane ordained of thee, for the conseruation of their life, not looking hereby to lengthen their daies aboue their bounds which already thou hast ordayned to serue thy prouidence.

So doe they (herein as men not curiouse to knowe thy Prouidence further then thou reuealest it) vse prayer as a meane by the which thou art accustomed to worke many of thy childrens desire that according to thy good will thou maist vse the same: they do not thinke a mutabilitie in thee, (for thou art God: art not changed with thee there is no variablenes) and therfore they pray, not as men which would

would haue determination and ordinances, which are in most wisedome and mercy, to be altered: but rather that they might submit their willes to thine, and make them more able to beare thy will and pleasure. They knowe thou hast promised to helpe them (calling vppn thee) wherefore they doubt not but thou so wilt doe and therefore pray accordingly.

They loue thee heartily, and therefore they cannot but desire much to talke with thee that is to pray, euen as a well manered and louing wife will not take vppon her to aske any thing of her husband at al but that she hopeth he would take it in good part and doe of his own frée will, although she had spoken nothing thereof, when she knoweth what her husbands will is in thinges: she gladly talketh with him thereof and accordingly as shee seeth he is purposed to doe she wil often desire him to doe it.

Euen so thy Children (I say) which heartily

heartily loue thee, in that they knowe thy wisdome and will is best: how can they but often talk with thee and desire thee to doe that which they knowe is best, which they knowe also thou wouldest do if none should aske or pray for the same? Thy Children vse prayer as a meane by which they see plainely thy power, thy presence, thy prouidence, mercy and goodnes toward them in graunting their petitions, and by prayer they are confirmed of them all. Yea thy Children vse prayer to admonish them how that al thinges are in thy hands. In prayer they are as it were of thee put in minde of those things they haue done against thee their good Lord. By reason whereof repentance ensueth, and they conceiue a purpose to liue more purely euer afterwards, & more heartily to apply themselues to all innocencie and goodnesse. Who (now considering so many great commodities to come by reason of prayer) woulde

merualle why thy Children are much in prayer and in labouring to prouoke others thereunto?

For as none that is a suter to anye other will vse any thing which might offend or hinder his sute: so no man that vseth prayer will flatter himselfe in any thing that should displease thee (to whome by prayer he moueth sute whensoeuer hee prayeth) so that nothing is a more prouocation to all kinde of Godlinesse then prayer is. And therefore without cause we may see thine Apostles and Seruants to labour so diligently, and desire that others might vse prayers for themselues and others.

As concerning outward thinges which thy children pray for, although they knew thy will and decree is not variable and thy purpose must needes come to passe yet doe they receiue by their prayers no small commoditie. For eyther they obtain their requests or no. If they doe obtaine them, then

proue they by experience that thou dooſt the will of them that feare thee, and ſo they are more kindled to loue and ſerue thee. And indeede for this purpoſe thou art wunt, when thou wilt doe good to any, to ſtirre vp their mindes to deſire the ſame good of thee, to the ende that both thou & thy giftes may be ſo much more magnified and ſet by of thē, by how much they haue been earneſt Suters and peticioners for the ſame. For howe can it but enflame them with loue towards thee, to perceiue and feele thee ſo to care for them, heare them and loue them, If they doe not obtaine that they pray for? yet vndoubtedly they receiue great comfort to ſee that the euils which preſſe them and whereof they complane ſtill, doe not oppreſſe and ouercome them, and therefore they receaue ſtrength to beare the ſame the better. O good Father helpe mee that I might heartily loue thee, complaine to thee in al my needes, & alwaies by

prayer

prayer to poure out my heart before thee. Amen.

Another Paraphrase or Meditation vpon the Lords prayer.

O Almightie and eternall God of whome all Father-hood in heauen and in earth is named, whose seat is in heauen, whose foote-stoole is the earth, which of thy great clemencie and vnspeakeable loue hast not weyed nor considered our great vnkindenes and wilfull disobedience, but according to the good pleasure of thy eternall purpose, hast in thy welbeloued Sonne Iesus Christ, chosen vs out of the world, and doost accept vs far otherwise then we bee indeede to be called, yea and to bee indeede thine adopted Sonnes, and doost vouchsafe (Oh louing Father) that wee as it were heauenly Children, should euery one of vs confesse, declare and cal thee our heauenly Father, graunt (deere

Father) that among vs thy poore children by pureness of minde and conscience, by singleness of heart, by vncorrupt and innocent life, an example of vertue and Godlines, thy moste holy name may be sanctified, & that so many of all other nations as thou hast thereunto chosen and predestinate, beholding our Godlines and vertuous deedes that thou workest in vs, may be the more stirred to hallowe and glorifie thy blessed name.

O faithfull father wee beseech thee that the kingdome of thy holy Spirit of grace and prayer, of thy louing kindenes and mercie, and of al other thy holy vertues, and of thy holy and moste blessed worde may continually raign in our hearts, so that thou wouldest vouchsafe thereby to make vs worthy to be partakers of the realme and kingdome of thy glorious and blessed presence.

Oh deere God and heauenly Father wee humbly desire thy goodnesse

to

to bow our hearts vnto thee, to make vs humble of minde, to make vs lowe in our owne sight and obedient, that like as thy deere sonne our onely Sauiour Iesus Christ counted his meate workes, praise and life to be onely in obeying thy moste blessed will, wherin for our sakes hee became obedient to the death of the Crosse: so we may euen vnto the verie death, in lowlinesse, in meekenes, patience & thankfulnes, obey vnto thy holy will and not to murmure and grudge nor refuse whatsoeuer thy fatherly pietie shall thinke good to lay on vs, bee it pouerty, hunger, nakednes, slaunders oppressions, verations, persecutions, yea or death it selfe, for well dooing: but in all thinges seeke and labour to make these our earthly bodies seruiseable to doo thy will, and to refuse that thou wilt not, neuer to striue nor wrastle against thy holy will, but with thy heauenly Cittizens & housholde builded vpon the foundation of

thy holy Prophets and Apostles, thy Sonne Iesus Christ being the heade corner stone, all selfe-will and controuersie in opinions, secluded, the lusts, desires and affections of the fleshy mortified, the flattering assaults of the vaine worlde, the cruell and subtill layings awaite of the deuill ouercome, agreeing together quietlie and vnited in Spirit, wee may freely obey vnto thy moste blessed will, therein to walke all the daies of our life.

Oh deere God giue vnto our needfull bodies necessarie sustenance, and take from vs all loue of worldly things, all carefullnesse and couetousnesse, that wee may the more freelie worshippe and serue thee. Oh mercifull Father wee beseech thee to giue vnto vs that heauenly breade to strengthen our heartes, I meane the body of thy deare sonne Iesus Christ, the verie food and health of our soules, that we may alwaies with thankefulnesse firmely fede on him by faith and

vtterly

vterly forſake & abhorre al falſe doc
trine and perſwaſions of men, and al
lying Spirits that ſhall perſwade vs
any otherwiſe of him then thy holie
word doth teach and aſſure vs: ſatiſfie
our hungrie ſoules (deere father) with
the marrow & fatnes of thy rich mercy
promiſed to vs in the ſame thy Sonne
and of our eternall election, redempti-
on, iuſtification and glorification in
him. Make vs (Oh gracious God) to
contemne and deſpiſe this world with
the vaine things and pleaſures therof,
and inwardly to hunger for thy bleſſed
kingdome and preſence, which doe
thou ſatiſfie (good GOD) in thy good
time according to thy good will and
pleaſure. Oh moſte louing God, giue
vs the breade of thy diuine precepts
and make our hearts perfect, that wee
may truely and freely walke and liue
in them all the daies of our life. Oh
deere and mercifull Father wee be-
ſeech thee giue vs the breade of thy
liuely and heauenly worde & the true
vnde-

vnderstanding thereof, which is the light of our pathes, the foode, strong tower, and sure defence of our soules, that we being well fenced with this munition, fed and filled with this foode, may be worthy guests at thy celestiall feast and wedding, where wee shall neuer hunger nor want.

Oh moste righteous and mercifull God, father and gouernour of our life, we confesse that wee haue greeuously sinned against thee from our youth vp till now, in ingratitude, in vnthankefulnes, wilfulnesse, disobedience, presumption and innumerable our negligences and sinnes, which wee from time to time moste hainously haue committed, whereby wee haue deserued not onely sore and greeuous plagues, but euen eternall damnation, were it not that thou art the Lord of mercie, & hast power to shew mercie on whom thou wilt, wherein thou art rich and plentifull to all them that call vpon thee faithfully: wherefore

(deare

(deere Father) we seeing our manifold and greeuous sinnes, which we haue committed against thee, and also thy great mercie, louing kindenes, patience, and long suffering towards vs, are compelled not onely to beare patiently and suffer our enemies when they raile on vs, slaunder vs, oppresse vs, vexe vs, or trouble vs, curse, persecute & kill vs: but also to speake well of them, to instruct them, to pray for them, to doe them good, to blesse them, to cloath them, to feede them: so heaping coales of thy charity & loue vpon thē: mercifully to forgiue them euen as thou (deere Father) for thy beloued Christes sake hast forgiuen vs. Thus hast thou taught vs (good Father) not as the hipocrites, to looke narowly on our neighbours faultes: but dilligently to examine our owne consciences wherein wee haue offended thee, and also what occasion of offence or falling wee haue giuen to our Brethren in eating, drinking,

going.

goeing, apparell, speaking dissolute or vncomely laughter, in bargayning or by any meanes, and with all speed seeke to reconcile our selues to them, and to forgiue vnto others from the bottome of our harts whatsoeuer they haue offended vs, and to doe none otherwise then wee wish and desire in our harts that others should doe to vs, that so wee may finde thee (O Lorde) in forgiuing vs our trespasses, milde and mercifull which speedily doe thou shew thy selfe vnto vs for thy deere Christes sake.

Oh Lord thou God of the righteous, wee feele the frailtie of our nature to be so peruerse and apt to sinne, that when thou by the gifts of thy holy Spirite doost moone vs & as it were call vs, yea rather drawe vs vnto thee: then are we drawne away and tempted of our own concupiscence and lust, beside the great & dangerous assaults of the world and deuil, therfore (faithfull Father) wee thy poore Children, beseech

beseech thee to take from vs all those euils and occasions that may draw vs from thee. Oh deere God protect, defend and strengthen vs against all the suggestions and assaults of our enemies, the world the flesh, & the deuil, that neither in prosperitie wee ware hautie or high minded, to say vnthãkfully, what followe is the Lord? nor yet in the aboundance of temptations, anguishe, veration, tribulation, or persecution to bee oppressed with feare, nor deceiued by flatterie, nor yet to fall in dispaire and so vtterlie perishe: but in all dangers and perilles of temptations, and in the middest of the stormie tempests of tribulation (deere Father) make vs thy poore Children to feele the consolation of the certaintie of our eternall election in Christ Jesus our Lord, & to perceiue thy Fatherly succour readie to helpe vs, least that wee beeing ouercome with the wicked sleight and deceitefull inuasions of the enemies, should

(as

(as without thy grace and mercifull protection we shall) bee drawne into an obstinate minde and so shut vp the Conduit that shoulde lead thy gracious gifts and benefits vnto vs, to our commodities and comfort, that thou mightest leade vs forth with the euill doers and harden our hearts. Therfore (Oh good God giue vs these thy good gifts, namely strength, patience and ioyfulnesse of heart, to reioyce in temptations, and assure vs that it is the triall of our faith, that faith in vs may haue her perfect worke, that whē we be well approoued & purged with the fire of temptation: we may finish our life in victorie, and euermore liue with thee in thy heauenly kingdome, where no temptation shal do vs hurt.

Finally (moste mercifull Father) we humbly beseech thee to deliuer vs from this present euill world, from all humaine and worldly feare, from all infirmities of the flesh & minde, from false prophets & teachers, from false

Brethren, from Traitours and Tyrants, &c. And if it bee thy good pleasure and may make moste to the glorie of thy name: deliuer vs from the hands of our enemies: from al other euils present and to come both of body and soule, that wee being by thy great mercie defended from all hurtfull thinges, may alwaies vse those thinges that be profitable for vs, deuoutly giuen to serue thee in good workes, that the yoake of our enemies, and the bandes of our sinne being shaken off, we may possesse the inheritance of thy heauenly kingdome, which thy deere Sonne Iesus Christ hath with his precious blood purchased for thine elect, from the beginning of the world: for thine is the kingdom, thou onely hast the maiestie, thou onely art the God aboue all Gods, King of all Kinges, and Lord of all Lordes, thou onely hast the power and authoritie to set vp Kings, and to put them down, thou liftest the poore out of the dust,

dust, and makest him to sit among the Princes of thy people: thou onely makest Warre to cease, and giuest victorie to whome thou wilt. (O thy deere God) there is neither maiestie, rule or power, honour nor worship, dignitie nor office, riches nor pouertie, health nor sickenes, plentie nor scarcitie, prosperitie nor aduersitie, war nor peace, life nor death, nor any other thing but it is all thine, and thou both hast the power and also wilt giue it to whome it pleaseth thee in thy time and season, that all glorie may bee giuen to thee alone, for thou art worthie.

O deere Father to thee wee come therefore for helpe & succour, for without thee there is no helpe at all. O good Father deliuer vs from all that is euill in thy sight, for thy owne name sake, and for thy deere Christes sake, that wee being armed with thy holy Armour, and weaponed with thy blessed worde, & instructed by thy holy spirit, may according to thy holy promise,

mise, serue thee without feare all the daies of our life, in such holinesse and righteousnesse as is acceptable in thy sight. To thee therefore (our deere Father) our creator, feeder, protector, gouernour and defendour, and thy beloued sonne Iesus Christ our onelie peace, mercie seate, redeemer, iustifier, and aduocate, and thy holy spirit, our sanctification, our wisdome, teacher, instructer, and a comforter, be all dominion, power and glory, for euer and euer.

Amen.

A Me-

A Meditation of the comming of Christ to Iudgement, and of the rewarde both of the faithfull and vnfaithfull.

O My Lord Jesus Christ the Sonne of the euer-liuing God, by whome all thinges were made and gouerned, as of thy loue for our redemption, thou diddest not disdaine to be our mediator, & to take vpon thee our nature in the wombe of a Virgin, purely and without sinne by the operation of the holy Spirit, that both thou mightest in thine own person

person wonderfully beautifie and exalt our nature, and worke the same in vs also, for abolishing the guiltinesse of Sinne by remission, then sinne it selfe by death, and last of all death by raising vp againe these our bodies, that they may be like vnto thine own glorious and immortall body, according to that power where thou art able to subiect all things vnto thee. As I say of thy loue for our redemption thou becamest man, & that most poore and afflicted vpon earth by the space of xxxiii. yeares at the leaste, in moste humillitie, and paidst the price of our ransome by thy most bitter death and passion, for the which I moste heartily giue thanks to thée. So of the same thy loue towards vs in thy good time thou wilt come againe in the cloudes of heauen with power and great glorie, with flaming fire, with thousands of Saints, with Angels of thy power with a mightie crie and shout of an Archangell, and blast of a Trumpet suddainely

suddainely as the lightning which shineth from the East, &c. when men thinke least, euen as a thiefe in the night, when men be a sleep, thou wilt so come (I say) thus suddenly in the twinckling of an eye, all ỹ euer haue been, be and shal be, with women and children, appearing before thy Tribunall iudgement seate, to render an account of all thinges which they haue thought, spoken and done against thy law, openly & before al Angels saints, & deuils, & so to receiue the iust reward of thy vengeance, if that they haue not repented and obeyed the Gospell, and so to depart from thee to the Deuill and his Angells, and all the wicked which euer haue been, bee or shalbee, into Hell fire, which is vnquenchable & of paines intollerable, easeles, endles, hopeles, euen from the face of thy glorious and mightie power: but if they haue repented and beléeued thy Gospell, if they bee founde watching with their lampes and Oyle in their

hands, if they bee found ready apparelled with the wedding garment of innocencie, if they haue not hardned their hearts, & hourded vp their treasure procuring thy vengeance in the day of wrath to bee reuealed, but haue vsed the time of grace, the acceptable time, the time of saluation, that is the time of this life in the which thou stretchest out thy hand & spreadest thine armes, calling and crying vnto vs to come vnto thee which art meeke in heart and lowely, for thou wilt ease all that labour, and are heauie laden: if they haue visited the sicke, and prisoners, comforted the comfortlesse, fed the hungrie, cloathed the naked, lodged the harbourles, if they haue not loaden their hearts with gluttony and surfeting and carefulnesse of this life, if they haue not digged and hid their talents in the ground dooing no good therewith, but haue been faithfull to occupie thy gifts to thy

thy glorie, & heere washed their garments in thy blood by heartie repenting them. Then shall thy Angels gather them together, not as the wicked which shall bee collected as fagots and cast into the fire: but as the good wheate that is gathered into thy barne: then shall they be caught vp to meete thee in the cloudes, then shall their corruptible bodie put on incorruption, then shall they bee indued with immortallitie and glorie, then shall they bee with thee and goe whither thou goest, then shall they heare, Come blessed of my Father, possesse the kingdome prepared for you from the beginning, &c. then shal they be set on seates of maiestie iudging the whole world, then shal they raign with thee for euer, then shall God bee all in all with them and to them, then shall they enter and inherit heauenly Ierusalem and the glorious restfull land of Canaan, where is alway day and neuer night, where is no manner

of weeping, teares, infirmitie, hunger, colde, sickneſſe enuie, malice or ſinne, but alwaies ioy without ſorrowe, mirth without meaſure, pleaſure without paine, heauenly harmonie, moſte pleaſant melodie, ſaying and ſinging, Holy, Holy, Lord God of hoaſts, &c. In ſumme, the eye hath not ſeene, the eare hath not heard, neither hath it entred into the heart of man that they ſhall then inherit and moſte ſurely enioy, although heere they bee tormented, priſoned, burned, ſollicited of Sathan, tempted of the fleſh, and entangled with the worlde, wherethrough they are enforced to cry, thy kingdome come, come Lord Ieſu, &c. Howe amiable are thy tabernacles? Like as the Hart deſireth the water brookes, &c. Now let thy ſeruant depart in peace. I deſire to bee diſſolued and to be with Chriſt, wee mourne in our ſelues waiting for the deliueräce of our bodie, &c. Oh gratious Lorde when ſhall I finde ſuch mercy with

thée

thee that I may repent, beleeue, hope and looke for this grace, with the full fruition of those heauenly ioyes, which thou hast prepared for all them that feare thee and so rest with thee for euermore.

A Medi-

A Meditation concerning the ſober vſage both of the bodie, and the pleaſures of this life.

THis our bodie which God hath made to bee the tabernacle & manſion of our ſoule for this life, if wee conſidered accordingly: wee could not but vſe it otherwiſe then wee doe, that is, we would vſe it for the ſoules ſake being the gueſt therof, and not for the body it ſelfe, & ſo ſhould it be ſerued in thinges to helpe, but not to hinder the ſoule. A ſeruant it is & therefore it ought to obey, to ſerue ỳ ſoule that the ſoule

soule might serue God, not as the body wil, neither as the soule it selfe wil, but as God will, whose will we shold learne to know and behaue our selues thereafter. The which thing to obserue is hard for vs, now by reason of sinne which hath gotten a mansion house in our bodies and dwelleth in vs as doth the soule, to the which (sinne I meane) wee are altogeather of our selues inclined, because we naturally are sinners and borne in sinne, by reason wherof we are readie as seruants to sinne and to vse our bodies accordinglie, making the soule to sit at reuarde, and pampering vp the Seruant to our shame. Oh therefore good Lord that it woulde please thee to open this geere vnto mee, & to giue mee eyes to consider effectually this my bodie what it is, namely a Seruant lent for the soule to soiourne in & serue thée in this life, yea it is by reason of sinne that hath his dwelling there, become now to the soule nothing else

but

but a prison and that moste strait, vile, stinking, filthie and therefore in dan- of miseries, to many in all ages, times and places till death hath turned it to dust whereof it came & wither it shall returne, that the Soule may returne to thee from whence it come, vntill the day of iudgement come, in the which thou wilt raise vp that bodie, that then it may be partaker with the soule, and the soule with it inseperably of weale or woe, according to that is doon in & by the same bodie heere now in earth.

Oh that I could consider often and heartily these thinges, then should I not pamper vp this body to obey it, but bridle it that it might obey the soule: then should I feele the paine it putteth my soule vnto by reason of sin and prouocation to all euil, and continually desire the dissolution of it with Paule and the deliuerance from it, as- much as euer did prisoner his deliue- rance out of prison, for alonely by it the deuill hath a doore to tempt and so

to hurt mee, in it I am kept from thy preſence, and thou from being ſo conuerſant with me as elſe thou wouldeſt be, by it I am reſtrained from the ſence and feeling of all the ioyes and comforts (in manner) which are to be taken as ioyes and comforts, in deede. If it were diſſolued and I out of it: then could Sathan no more hurt mee, then wouldeſt thou ſpeake with mee face to face, then the conflicting time were at an ende, then ſorrowe would ceaſe and ioy would encreaſe, and I ſhould enter into inestimable reſt. Oh that I conſidered this accordinglie.

An other Meditation to the ſame effect.

THe beginning of all euill in our kinde of liuing ſpringeth out of the depranation and corruptnes of our iudgement, becauſe our will alwaies followeth that which reaſon iudgeth to be followed.

Now

Now that which euerie man taketh to be friendlie and agreeing to his nature, the same doth hee iudge necessarily to be good for him & to be desired.

This is meate, drinke, apparrell, riches, fauour, dignitie, rule, knowledge and such like, because they are thought good and agreeing either to the bodie or to the minde or to bothe, for they helpe either to the conseruation or to the pleasure of man, accompted of euerie one amongst good thinges.

How be it such is the weakenes of our wit on the one part, & the blindenes and too much rage of our lusts on the other part, that wee being left to our selues, cannot but in the desire of thinges which wee iudge good and agreeing to our nature, by the iudgement of our sences and reason: wee cannot (I say) but ouerpasse y bounds whereby they might be profitable vnto vs, and so wee make them hurtfull to vs, which of themselues are

ordained for our health. What is more necessarie then meate & drinke, or more agreeing to nature? but yet how few bee there which doe not hurt themselues by them? in like manner it goeth with riches, estimatiō, frīds, learning, &c. Yea although wee bee in these, most temperate, yet when there wanteth the Spirit of our regeneratour: we are so drowned in them that wee vtterly neglect to lift vp our mindes to the good pleasure of God, to the ende we might imitate and follow GOD our maker by yeelding our selues ouer duely to vse his gifts, to that common and priuate vtilitie of our neighbours.

But now, God onely is life and eternitie, and cannot but demaund of vs his handy worke, that wee should render our selues and all wee haue, to the end whereof wee were made, that is to resemble for our portion his goodnesse as those which bee nothing else, but witnesses and instruments of his mercie.

mercie. So that when wee wholy doe naturally striue against that kinde of life whereto he hath created vs, by seeking alwaies our selues: what other thing ought to ensue, but that he shold againe destroy vs and take away his notable gifts, wherewith hee endued vs that by all kinde of well dooing we should resemble his image, yea what other thinges may ensue but that he should leaue vs and that eternally that we might feele and by experience proue how bitter a thing it is to leaue the Lorde in whome is all goodnesse. Oh that therefore I might finde such fauour in thy sight deere father, ỹ thou woldest worke in me by thy holy spirit, a true knowledge of all things and hearty loue to the same through Iesus Christ our Lord and onely Sauiour. Amen.

A Meditation for exercise of true mortification.

He that will be readie in weighty matters to denie his owne will

and to be obedient to the will of God, the same had neede to accustome himselfe to denie his desires in matters of lesse wait, and to exercise mortification of his owne will in trifles. For if that our affections by this dayly custome, be not (as it were) half slain, surely surely) when the plague shall come, we shall finde the more to doe. If wee cannot watch with Christ one houre, as he saith to *Peter*, wee undoubtedly can much lesse goe to death with him. Wherfore ỹ in great temptations we may bee ready to say with Christ not my will but thine be done, in that this commonly commeth not to passe but where there cõmeth rotes of our lusts by thy grace (deere Father) are almost rotten & rooted out by a dayly denial of that they desire. I humbly beseech thee for Christes sake to help me herein. First pardon mee my cherishing, & (as it were) watering of mine affections obeying them in their deuises & superfluous desires, where through

in

in that they haue taken deep roots, and are too lively in me, I secondly doe beseech thee to pul thē vp by the rootes out of my heart, and so hencefoorth to order me, that I may continually accustome my selfe to weaken ỹ principall root, that the bye rootes & branches may loose al their power. Graūt mee I beseech thee that thy grace may dayly mortifie the concupiscence of pleasant things, ỹ is of wealth, riches, glorye, libertie, fauour of mē, meates, drinks, apparell, ease yea & life it selfe, that the horrour and impacience of more greeuous things, may be weakned, & I made more pacift in aduersity. Wherunto I further desire & pray thy goodnes (deere Father, ỹ thou wilt ad this, namely that I may, for euer become obedient & ready to thy good wil, in all things heartilie & willingly to serue thee, and doe whatsoeuer may please thee. For doubtles although wee accustome our selues in the pleasant thinges of this life to a mortification

and

and deniall of our selues: yet we shall finde enough to doe when more bitter and weighty crosses come. For if thy Sonne our Sauiour (euer wont to obey thy good will) praied so heartily and often: not my will but thy will be done, whereby he declareth himselfe to be very man: how can it be but we whose nature is corrupt, not onely in natiuitie but in the rest of our whole life also, shall finde both our hands full in great and greeuous temptations, wholy to resigne our selues vnto thee? Graunt therefore, deere Father, for Christes sake, to mee a miserable wretch, thy grace and holy Spirit to be effectuall in mee, that dayly I may accustome my selfe to denie my will in more easie and pleasant thinges of this life, that when neede shall bee, I may come with Christ to thee with a resigned will, alwaies stedfastly expecting thy mercy, & in the meane season, continually obeying thee with readinesse and willingnes, dooing whatsoeuer

soeuer may moste please thee, through Christ our Lorde, which liueth with thee, &c.

A Godly meditation and instruction of the prouidence of God towards mankinde.

This ought to bee vnto vs most certaine that nothing is done without thy prouidence (Oh Lorde) that is, that nothing is doon be it good or bad, sweete or sower, but by thy knowledge, that is by thy wil, wisdome, & ordinance: for all these (knowledge doth comprehend in it) as by thy holy worde wee are taught in manie places, that euen the life of a sparrowe is not without thy will, nor any libertie or power vpon a porket haue al the deuils in hell, but by thy appointment and wil, which will we alwaies must beleeue moste assuredly to bee all iust & good howsoeuer otherwise it seeme vnto vs. For thou art meruelous loue

and

and not comprehensible in thy waies and holy in all thy workes. But hereunto it is necessary also for vs to knowe no lesse certainely that though all thinges be done by thy prouidence, yet the same prouidence hath many & diuers meanes to worke by, which meanes being contemned, thy prouidence is contemned also.

As for example, meate is a meane to serue thy prouidence for the preseruation of health and life heere, so that hee which contemneth to eate because thy prouidence is certaine and vnfallible: the same contemneth thy prouidence. Indeede if that it were so that meate could not be had: then should wee not tie thy prouidence to this meane, but make it free, as thou art free, ỹ is, that without meate thou canst helpe & giue health & life, for it is not of any neede that ỹ vsest any instrument or meane to serue thy prouidence: thy power & wisdome is infinit & therfore shold we hang on thy prouidence euen when al

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is cleane against vs. But for our education and infirmities sake, it hath pleased thee by meanes to worke, and deale with vs heere, to exercise vs in obedience, and because wee cannot els (so great is our corruption) sustaine thy naked and bare presence:

Graunt me therefore deere Father I humbly beseech thee for Christes sake, that as I something now know these things, so I may vse this knowledge to my comfort and commoditie in thee: that is graunt that in what state soeuer I bee: I may not doubt but the same doth come to mee by thy most iust ordinance, yea by thy mercifull ordinaunce, for as thou art iust so art ỹ merciful, yea thy mercy is aboue al thy works. And by this knowledge graũt mee that I may humble my self to obey thee, & loke for thy help in time conuenient not onely when I haue meanes, by which ỹ maist worke & art so accustomed to doe: but also when I haue no means but am destitute yea,

yea when that all meanes bee directly and cleane against me, graunt (I say) yet that I may still hang vpon thee and thy prouidence, not doubting of a Fatherly end in thy good time.

Againe, least I should contemne thy prouidence, or presume vpon it by vncoupling those things which thou hast coupled together, preserue me from neglecting thy ordinarie and lawfull meanes in all my needes, if so bee I may haue them and with good conscience vse them, although I knowe thy prouidence be not tied to them, further then pleaseth thee, but graunt that I may with dilligence, reuerence and thankfulnesse vse them, and thereto my diligence, wisdome and industrie in all things lawfull, to serue thereby thy prouidence, if it so please thee, howe bee it so that I hang in no part on the meanes, or on my dilligence, wisdome and industry but onely on thy prouidence, which more and more perswade me to bee altoge-

ther

ther fatherly and good, how farre soe-
uer otherwise it appeere and seeme,
yea is felt of mee. By this I being
preserued from negligence on my be-
halfe and dispaire or murmuring to-
wards thee, shall become dilligent and
patient, through thy meere and alone
grace: which giue and increase in me,
to praise thy holy name for euer,
through Iesus Christ our Lorde and
onely Sauiour. Amen.

A Meditation of Gods presence.

THere is nothing that maketh
more to true Godlinesse of life
then that perswasion of thy pre-
sence (deere Father) and that nothing
is hid from thee, but all to thee is open
and naked, euen the verie thoughts
which one day thou wilt reueale and
open, eyther to our praise or punish-
ment in this life. As thou diddest Da-
uids faultes which hee did secretly.
2. Reg. 12. or in the life to come Math.
25. For nothing is so hid that shall not
be reuealed.

There-

Therefore doth the Prophet say, woe vnto them that keep secret their thoughtes, to hide their counsell from the Lorde, and doe their workes in darkenesse, saying who seeth vs? graunt to mee therefore (deere God) mercie for all my sinnes, especially my hid & close sins, enter not into iudgement with me, I humbly beseech thee, giue me to beleeue truely in thy Christ that I neuer come in thy iudgement for them, that with *Dauid* I might so reuocale them & confes them vnto thee, that thou wouldest couer them. And graunt further, that henceforth I alwaies thinke my selfe continually conuersant before thee, so that if I doe well I passe not of the publishing of it as hipocrites doe, if I do or think any euill, I may forthwith know that the same shall not alwaies bee hid from men. Graunt me that I may alwaies, haue in minde that day wherin my workes of darknes shal be illumined & also the sentence of thy Son,

that

that nothing is so secret which shall bee reuealed. So in trouble and wrong I shall finde comfort, and otherwise bee kept through thy grace from euill, which doe thou worke I humbly beseech thee for Christes sake. Amen.

A Meditation of Gods power, beauty, and goodnesse, &c.

BEcause thou Lord wouldest haue vs to loue thee not onely as thou dooest will, entice, allure and prouoke vs: but also dooest commaund vs so to doe, promising thy selfe vnto such as loue thee, & threatening vs with damnation if we doe otherwise, whereby we may see both our great corruption & naughtines, and also thine exceeding great mercy towards vs. First concerning our corruption and naughtines, what a thing is it, that power, riches, authority, beautie, goodnes, liberalitie, truth, Iustice, which al ỹ art good Lord,

Lord, cannot moue vs to loue thee? whatsoeuer thinges we see, faire, good, wise, mightie, are but euen sparkles of ỹ power beauty, goodnes, wisdome, which thou art. For to the end ỹ mightest declare thy riches, beautie, power, wisdome, goodnesse, &c. thou hast not onely made but still doost conserue all creatures to be (as *Dauid* saith of the heauens) declarers and setters foorth of thy glorie, and as a booke to teach vs to knowe thee.

How fayre thou art, the beautie of the Sunne, Moone, Starres, light, flowers, Riuers, fieldes, hilles, birds, beastes, men and all the creatures, yea the goodly shape & forme of the whole world doth declare.

How mightie thou art, wee are taught by the creation of this worlde euen of naught, by gouerning the same, by punishing the wicked mighty Giants thereof, by ouerthrowing their deuises, by repressing the rages of the Sea within her boundes, by

stormes,

stormes, by tempests, by fires. these & such like declare vnto vs thine inuinsible, almightie and terrible power, whereby thou subduest al thinges vnto thee. How rich thou art, this world thy great & infinit treasure house doth well declare. What plentie is there, not onely of thinges, but also of euerie kinde of thinges? Yea how dooest thou yearely and dayly multiply these kindes? How many seedes doost thou make of one seede, yea what great increase dost thou bring it vnto? These cannot but put vs in remembrance of the exceeding riches that thou hast. For if to thine enemies which loue thee not (as the most part in this world be) if to them thou giuest so plentifully thy riches heere: what shall we thinke that with thy selfe thou hast laide vp for thy friendes? How good thou art, all creatures generally and particularly doe teach. What creature is there in the world which thou hast not made for our commoditie? I will

not

not say howe that thou mightest haue made vs creatures without sence or reason if thou hadst would. But amongst all thinges none doth teach vs so much thy great loue towards vs, as doth ỹ death of thy most deerely beloued son, who suffered the paines and terrours thereof, yea and of hel it selfe for our sakes. If this thy loue had bin but a small loue: it would neuer haue lasted so long nor Christ should neuer haue died.

A Meditation of death, and the commoditie it bringeth.

WHat other thing doe we daily in this present life, thē heape sinne to sinne, and hoord vp trespasse vpon trespasse? so that this day is worse alwaies then yesterday, by encreasing as daies: so sins, & therefore thy indignatiō good Lord against vs: but when we shal be let goe, out of the

prison

prison of the bodie and so taken into thy blessed companie: then shall wee bee in moste safetie of immortalitie & saluation, then shall come vnto vs no sickenes, no neede, no paine, no kinde of euill to soule or body, but whatsoeuer good we can wish: ỹ shal we haue, and whatsoeuer we lothe shalbe farre from vs. O deere father, ỹ we had faith to behold these things accordingly: oh ỹ our hearts were perswaded thereof & our affectiõs enflamed with ỹ desire of thẽ. Then should we liue in longing for ỹ which now we must loathe. Oh helpe vs & graunt that we being ignorant of things to come, & of the time of our death (which to thee is certaine) may so liue & finish our iorney heere, ỹ we may be ready & then depart, when our departing may make most to thy glory & our cõfort, through Iesus christ. What is this life but a smoake, a vapour, a shadow, a warfare, a bubble of water, a word, grasse, a flower? Thou shalt die is most certaine. But of the time

time no man can tel when. The longer in this life thou dooſt remaine, the more thou ſinneſt, which wil turne to thy more paine. By cogitatiō of death, our mindes bee often in manner oppreſſed with darkneſſe, becauſe we doe but remember the night of the bodie, forgetting the light of the minde, and of the reſurection. There to remember the good thinges that after this life ſhall enſue without wauering, in certaintie of faith and ſo ſhall they be the more deſired. It is like a ſailing ouer the ſea to thy home and countrie, it is like a medicine or purgation to the health of the ſoule and bodie, it is the beſt Phiſition, it is like a Womans trauaile, for as the childe (being deliuered) commeth into a more large place then the wombe wherein it did lie before: ſo the ſoule being deliuered out of the bodie, commeth into a much more large and faire place, euen into Heauen.

A Godly

A Godly Meditation of the passion of our Sauiour Iesus Christ.

O Thy Lord Iesus Christ the sonne of the euerlasting and Almightie God, by whom al things were made, & be ruled and gouerned, thou the liuely Image of the substance of the Father, the eternal wisdome of God, ỹ brightnesse of his glorie, God of God, light of light, coequall, coeternall, & consubstantiall with the Father, thou of the loue thou haddest to mankinde, that when he was fallen from the fellowe-shippe of God into the societie of Sathan and all euil, diddest vouchsafe for our redemption to become a mediator betweene God & man, taking to the God-head our nature, as conserning the substance of it, and so becamest man, also the heire of all, and moste mercifull Messias, which by the power of thy God-head, and merits of thy man-hood, hast made purgation

of

of our sinnes, euen by thine owne selfe, whilst thou wast heere on earth, being now set on the right hand of thy Father for vs, euen now concerning our nature in maiestie, glorie, and power infinite: I beseech and humbly pray thy mercie, to graunt mee at this present, to rehearse some of thy passion and sufferings for mee, the last night thou wast heere before thy death, that thy good Spirit might thereby bee effectuall to worke in me faith, aswell of the pardon of my sinnes by them, as mortification of mine affections, comfort in my crosses, and patience in afflictions. Amen.

In the midst of thy last supper with thy deere Apostles these thinges could not but bee before thee, namely that they all would leaue thee, the moste earnest would forsweare thee, & one of the xii. should most traiterously betray thee, which were no smal crosses vnto thee. *Iudas* was admonished of thee to beware, but when hee tooke no

no heede, but wilfully went out to finish his worke, contemning thy admonition and counsell: hee could not but vere thy moste louing heart. After supper there was contention amongst the Disciples who should bee greatest after thee: yet dreaming carnally of thee & thy kingdome & hauing this affection of pride & ambitiō busie amōgst them notwithstanding thy diligence in reprooving and teaching them.

After thy admonition to them of the troble ỳ would come, thereby to make thē more vigilant: so grosse were they ỳ they thought they could with their two swordes put away all perils wch was no little grief vnto thee. After thy comming to *Gethsemane*, heauines, oppressed thee, & therfore ỳ wouldest thy Disciples to pray, thou didst tel to *Peter* & his fellows, ỳ thy heart was heauy to death, ỳ didst w ill them to pray, being careful for them also least they should fall into temptation. After this thou wentst a stones cast from them & didst

didst pray thy selfe, falling flat and groueling vpō the earth, but alas thou feltest no comfort and therefore thou camest to thy Disciples, which of all other were most sweete and deere vnto thee, but loe to thy further discomfort, they passe neither of thy perils nor of their owne, and therefore sleepe apace. After thou hadst waked them, thou goest againe to pray, but thou foundest no comfort at al and therfore didst returne againe for some comfort at thy deerest friends hands. But yet againe, alas they are fast a sleepe, whereupon thou art enforced to goe againe to thy heauenly Father for some sparke of comfort in these thy wonderfull crosses and agonies: now heere thou wast so discouraged and so comfortles, that euen streames of blood came running frō thine eyes and eares, & other parts of thy bodie: But who is able to expresse the infinitenes of thy crosses, euen at thy being in the Garden? all which thou

sufferedst for my sake, aswell to satisfie thy fathers wrath for my sinnes, as also to sanctifie all my sufferings the more gladly to be sustained of me.

After thy bloodie prayer, thou camest, & yet againe foundest thy Disciples a sleepe, and before thou canst well awake them: loe *Iudas* commeth with a great band of men, to apprehend thee as theefe, and so dooth, leading thee away bound to the high Bishops house *Annas*, and so from him to *Caiphas*. Heere now to augment this thy misery, beholde thy Disciples flee from thee, false witnes be brought against thee, thou art accused and condemned of blasphemie, Peter euen in thy sight forswereth thee, thou art vniustly stricken for answering lawfully, thou art blindefeld, stricken and buffeted all the whole night in the bishop Caiphas house of their cruell Seruants.

In the morning by times, thou art condemned againe of the Preistes of

blasphemie, & therfore they bring thee before the secular power to *Pilate*, by whome thou art openly arayned as other theeues and malefactors were, when he sawe that thou wast accused of malice: yet hee did not dismisse thee but did send thée to Herod, where thou wast derided shamefully in comming and going to & from him al the way wonderfully, especially after Herod had apparelled thee as a Foole.

Before Pylate againe therefore thou wast brought, and accused falsly, no man did take thy parte or speake a good word for thee.

Pilate caused thée to be whipped and scourged & to be hãdled most pitifully, to see if any pitty might appeare with the Prelats, but no man at al pitied thée.

Barrabas was preferred before thée, all the people head & taile, was against thee & cried hang thee vp, vniustly to death wast ꝑ iudged thou wast crowned with thornes that peirsed thy braines,

braines, thou wast made a mocking stocke, & wast reuiled, rehaited, beaten & most miserably handled. Thou wentest through Ierusalem to ỳ place of execution, euen the mount of Caluarie. A great Crosse to hang thee on was laide vpon thy backe to beare & drawe, as long as thou wast able.

Thy bodie was racked to be nailed to the tree, thy handes were bored throwe, and thy feete also. Nailes were put throwe them to fasten thee thereon, thou wast hanged betweene Heauen & earth, as one spewed out of heauen, & vomited out of the earth, vnworthy of any place: the high Priest & laughed thee to scorne, the Elders blasphemed thee, & said God had no care for thee, the common people laught and cried out vpon thee, thou wast oppressed with e but Vinagre onely and Gall was giuen to thee to drinke, heauen shined not on thee, the Sun gaue thee no light, the earth was afraid to beare thee, Sathan tempted thee, and

thine owne sences caused thee to cry out my God, my God why hast thou forsaken mee? Oh wonderful passions which thou sufferedst!

In them thou teachest mee, in them thou comfortest mee, for by them God is my Father, my sinnes are forgiuen, by them I should learne to feare God, to loue God, to hope in God, to hate sinne, to be patient, to call vpon God, and neuer to leaue him for any temptations, but with thee still to crie Father, into thy hands I commend my Spirit.

A confession of sinnes and prayer for the mittigating of Gods wrath and punishment for the same.

O Almightie GOD King of all Kings & gouernour of all things whose power no creature is able to resist, to whome it belongeth iustly to punish sinners, and to be merciful vnto them that truelie repent, we confes

that

that thou doest most iustlye punish vs, for we haue greeuously sinned against thee, and we acknowledge that in punishing that thou doest declare thy self to be our most mercifull Father, aswel because thou doost not punish vs, in any thing as wee haue deserued: as also because, by punishing vs thou doest call vs, and (as it were,) drawe vs to increase in repentance, in faith, in prayer, in contemning of the world and in heartie desiring for euerlasting life, and thy blessed presence. Graunt vs therfore gratious Lord, thankefully to acknowledge thy great mercie, which hast thus fauourably delt with vs in punishing vs not to our confusion but to our amendment. And seeing thou hast sworne that thou wilt not the death of a sinner but that he turne and liue, haue mercie vpon vs and turne vs vnto thee for thy deerely beloued Son Iesus Christs sake whome thou wouldest should be made a slaine sacrifice for our sinnes, thereby declaring

ring thy great and vnspeakeable anger against sinne and thine infinite mercy towards vs sinfull wretches.

And for asmuch as the dulnesse of our hearts, blindenesse and corruption is such, that wee are not able to arise vp vnto thee by faithfull & heartie prayer, according to our great necessitie, without thy singular grace and assistãce: grant vnto vs (gracious Lord) thy holy and sanctifying Spirit to worke in vs this good worke with a pure and cleane minde, with an humble and lowely heart, with grace to wey and consider the neede and greatnes of that we doe desire, & with an assured faith and trust that thou wilt graunt vs our requestes because thou art good and gracious euen to young rauens calling vpon thee, much more then to vs, for whome thou hast made all thinges, yea and hast not spared thine owne deere Sonne, because thou hast commaunded vs to call

call vpon thee, because thy throne whereunto wee come is a throne of grace and mercie, because thou hast giuen vs a mediator Christ to bring vs vnto thee, beeing the way by whome wee come, beeing the dore by whome wee enter, and beeing our head on whome wee hang and hope, that our poore Petitions shall not bee in vaine through and for his names sake. We beseech thee therefore of thy rich mercie, wherein thou art plentifully to all them that call vppon thee, to forgiue vs our sinnes, namely our vnthankefulnesse, vnbeleefe, selfe loue, neglect of thy worde, securitie, ipocrisie, contempt of thy long sufferiug, omission of prayer, doubting of thy power, presence, mercie, and good will towards vs, vnsensibleneesse of thy grace, impaciencie, &c. and to this thy benefite of correcting vs, and these thy gracious giftes, repentance, faith, the Spirit of Prayer, the contempt of this world & heartie desiring for euerlasting

lasting life, indue vs with thy holy Spirit according to thy couenant and mercie, aswell to assure vs of pardon and that thou dost accept vs into thy fauour, as thy deere children in Christ and for his sake: as to write thy lawe in our hearts, and so to worke in vs, that we may nowe begin and goe forwards in beleeuing, liuing, fearing, obeying, praying, hoping and seruing thee, as thou dost require most fatherly and most iustly of vs, accepting vs as perfect through Christ & by imputation.

And moreouer when it shall be thy good pleasure and most to thy glorie, deliuer vs wee beseech thee out of the hands of thine aduersaries by such meanes, bee it death, or life, as may make to our comfort most in Christ. In the meane season & for euer, saue vs, and gouerne vs with thy holy spirit and his eternall consolation.

And concerning thine aduersaries which for thy sake are become our aduersaries,

nerfaries, so many of them as are to be conuerted: wee beseech thee to shewe thy mercie vpon them and to conuert them, but those that are not to be conuerted, which thou onely dooſt knowe (moſte mightie God & terrible Lorde) confound, and get thy name a glory ouer them: abate their pride, aſwage their malice bring to naught their deuliſh deuiſes, and grant that wee and all thine afflicted children may bee armed with thy defence, weaponed with thy wiſdome & guided with thy grace and holy ſpirit, to bee preſerued for euer from all giuing of offences to thy people, and from all perrils, to glorifie thee which art the onely giuer of all victory through the merits of thy onely Son Jeſus Chriſt our Lord Amen.

Another confeſſion of Sinnes.

AS *Dauid* ſaw thine Angel with his ſworde ready drawne (moſte righteous Lord) to plague Jeruſalem, cried

cried out vnto thee it is I (Lord) that haue sinned, & I ẏ haue done wickedly, thine hand Lord be on me, and not on thy poore sheepe, where through, thou wast mooued to mercie, and haddest thine Angell put vp his swoord, thou haddest taken punishment enough: euen so wee (gracious Lord) seeing thy fearefull sworde of vengeance readie drawne, and presently stricken against this common weale, and thy Church in the same, wee (I say) are occasioned, euerie man nowe to cast off our eyes from beholding and narrowlye spying out other mens faults, and to set our owns onely in sight, that with the same Dauyd thy seruant, and with Ionas in the Ship wee may crie it is we (O L O R D) which haue sinned and procured this thy greeuous wrath.

And thus, wee now gathered togeather in Christes name, doe acknowledge, confessing our selues guiltie of horrible ingratitude for our good

King,

King, for thy Gospell and pure Religion, and for the peace of thy Church and quietnesse of the common weale, besides our negligences and many our grieuous sinnes. Where through wee haue deserued not onely these but much more grieuous plagues, if that euen presently thou diddest not (as thou wert wont) remember thy mercie.

Heere vpon (that then in thine anger, remembrest thy mercie before wee seeke and sue for it) wee take boldenesse as thou commaundest vs to doe in our trouble, to come and call vpon thee, to bee mercifull vnto vs, and of thy goodnesse nowe wee humbly in Christes name, pray thee to holde thy hand and cease thy wrath, or at the least so to mittigate it, ỹ this Realme may bee quietly gouerned vnder our gratious King James, that it may be a harborowe for thy Church and true Religion, which doe thou encrease among vs, according to thy great

power

power and mercie, and we shall praise thy name for euer, through Iesus Christ our onely mediatour and Sauiour. Amen.

A Prayer for the remission of Sinnes.

O My Lorde GOD and deere Father, what shall I say, that feele all things to be in manner with me as in ỹ wicked, blinde is my minde, crooked is my will, and peruerse concupiscence is in me as a spring or stinking puddle.

Oh how faint is faith in mee? how little is loue to thee or thy people? how great is selfe loue? how hard is my heart? &c. By the reason whereof: I am mooued to doubt of thy goodnesse towards me whether thou art my Father or no, & whether I be thy Childe or no. Indeed worthily might I doubt if that the hauing of these were ỹ causes, and not the fruites rather of thy children. The cause why thou art my Father

Father is thy mercie, goodnesse, grace and truth in Christ Jesus, the which cannot but remain for euer. In respect wherof thou hast borne me this good will, to accept mee into the number of thy Children, that I might bee holy, faithfull, obedient, innocent, &c. And therefore thou wouldest not onely make me a creature after thine image, enduing me with right limmes, shape, forme, memorie, wisdome, &c. Where thou mightest haue made me a beast, a maimed creature, lame, blinde, frantick, &c. but also thou wouldest that I should be borne of Christen parents, brought into thy Church by baptisme, and called diuers times by the ministrye of the word into thy kingdome besides the innumerable other benefits, alwaies hetherto powred vpon mee. All which thou hast done of this thy good will that thou of thine own mercy beareste to me in Christ: for christ before the world was made. The which thing: as ỹ requireth straightly that I

should beleeue without doubting: so in all my needs that I should come vnto thee as to a Father, & make my mone without mistrust of beeing heard in thy good time, as moste shall make to my comfort. Loe therfore to thee deere Father I come through thy sonne our Lorde, mediatour and aduocate Iesus Christ, who sitteth on thy right hand making intercession for mee and pray thee of thy great goodnesse and mercy in Christ, to be mercifull vnto me, that I may feele indeede thy sweet mercie as thy Child. The time (Oh deere father) I apoint not, but I pray thee that I may with hope still erpect & looke for thy helpe. I hope ỹ as for a little while thou hast left me: ỹ wilt come & visite me, and that in thy great mercy whereof I haue neede by reason of my great miserie. Thou art wont for a little season in thine angre to hide thy face from them whome thou louest, but surely (Oh redeemer in eternall mercies) thou wilt shewe thy compassions.

passions. For when thou leauest vs (Oh Lord) thou doost not leaue vs very long, neither doest thou leaue vs to our losse, but to our lucre and aduantage, euen ỹ thy holy spirit with bigger portion of thy power and vertue may lighten and cheere vs, that the want of feeling to our sorrowe may be recompenced plentifully with the liuely sence of hauing thee to our eternal ioy, & therfore ỹ swarest that in thine euerlasting mercie, ỹ wilt haue cõpassion vpon vs. Of which thing to ỹ end we might be most assured, thine othe to be marked, for thou saist as I haue sworn that I will not bring any more ỹ waters to drowne ỹ world: so haue I sworne that I will neuer more bee angry with thée nor reprooue thée. The mountaines shal remoue & ỹ hils shal fal downe, but my louing kindenes shall not moue & the bond of my peace shall not faile thée, thus saiest ỹ the Lord our merciful redæmer. Dære father therfore I pray thee remember

euen

(euen for thine owne truth & mercies sake) this promise and euerlasting couenãt which in thy good time, I pray thee to write in my heart, that I may knowe thee to bee the onely true God and Jesus Christ whome thou hast sent: that I may loue thee with al my hart for euer, that I may loue thy people for thy sake, that I may be holy in thy sight through Christ, that I may alwaies not onely striue against sinne: but also ouercome the same dayly more & more, as thy Children do, aboue all things, desiring the sanctification of thy name. The comming of thy kingdome, the dooing of thy will heere on earth as it is in heauen &c. through Jesus Christ our redeemer, mediatour and aduocate. Amen.

Another Prayer for remission of sinnes.

O Gracious God which seekest all meanes possible how to bring thy

thy Children in the feeling and sure sence of thy mercie, and therfore when prosperitie wil not serue: then sendest thou aduersitie, graciously correcting them heere whome thou wilt, shall with thee elsewhere liue for euer, wee poore misers giue humble praises and thankes vnto thee (deere Father) that thou hast vouchsafed vs worthie of thy correctiō at this present, heerby to worke that which we in prosperity and libertie did neglect. For the which neglecting & many other our greeuous sinnes, whereof wee now accuse our selues before thee (most mercifull Lord) thou mightest most iustly haue giuen vs ouer and destroyed vs both in soule and bodies.

But such is thy goodnesse toward vs in christ, ý thou seemest to forget al our offences, and as though wee are farre otherwise then wee bee indeed: thou wilt that wee should suffer this crosse nowe laid vpon vs for thy truth and Gospels sake, & so to bee thy witnesses,

nesses, with the Prophets, Apostles, Martirs and confessors, yea with thy Dearely beloued Sonne Iesus Christ, to whome thou dooste nowe heere begin to facion vs like, that in his glorie wee may bee like him also.

Oh good God, what are wee on whome thou sholdest shew this great mercie? Oh louing Lorde forgiue vs our vnthankfulnesse and sinnes. Oh faithfull Father giue vs thy holy spirit now to crie in our harts *Abba* deare father, to assure vs of our eternal election in Christe, to reueale more and more thy truth vnto vs, to confirme, strengthen and stablish vs so in the same, that wee may liue and die in it as vessels of thy mercie, to thy glorie and to the commoditie of thy Church. Indue vs with the Spirit of thy wisdome, that with good conscience, we may alwaies so answere the enemies in thy cause, as may turne to their conuersion or confusion & our vn-

speakeable

speakeable consolatiō in Iesus Christ, for whose sake we beseech thee hencefoorth to keepe vs, to giue vs patience and to will none otherwise for deliuerance or mittigation of our misery, then may stand alwaies with thy good pleasure and mercifull wil towards vs.

Graunt this deere Father not onely to vs in this place: but also to all other else where afflicted for thy names sake, through the death and merits of Iesus Christ our Lorde. Amen.

A Prayer for the deliuerance from sinne and to bee restored to Gods grace and fauour againe.

OH Almightie and euerlasting Lord God which hast made heauen & earth. &c. Oh incōprehencible vnitie, Oh alwaies to bee worshipped most blessed trinity: I humbly beseech thee

thee and pray thee, by the assumption and crucified humanitie of our Lord Jesus Christ, that thou wouldest encline and bow downe the great depth of thy deitie, to the bottomlesse pit of my vilitie: driue from me all kinde of vice, wickednesse, and sinne, and make in me a new and cleane heart, and renewe in me a right spirit for thy holy names sake.

Oh Lord Jesu I beseech thy goodnes for the exceeding great loue which driewe thee out of thy Fathers bosome into the wombe of the holy Virgin, & for the assumption of mans nature, wherein it pleased thee to saue me: to deliuer me from eternall death: I beseech thee (I say) that thou wouldest drawe me out of my selfe into thee my Lord God, and graunt this thy loue may recouer againe to mee thy grace, to encrease and make perfect in mee that which is wanting, to raise vp in mee that which is fallen, to restore to me that which I haue lost, & to quicken

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in me that which is dead and should liue, that so I may become confirmable vnto thee in al my life and conuersation, thou dwelling in mee and I in thee, my heart being supplied with thy grace, & setled in thy faith for euer. Oh thou my God, loose and set at liberty my Spirit from all inferior things, gouerne my soule and so worke that both in soule and bodie I may bee holy and liue to thy glorie world without end. Amen.

A Prayer for the obtayning of Faith.

O Mercifull God and deere Father of our Lorde and Sauiour Iesus Christe, in whome as thou art well pleased: so hast thou commaunded vs to heare him, for asmuch as hee often biddeth vs to aske of thee, and therto promiseth that thou wilt heare vs, and graunt vs that which in his name wee shall aske of thee: loe gratious father, I am bolde to beg of thy

merey

mercie through thy Sonne Jesus Christ, one sparcle of true faith and certaine perswasion of thy goodnesse and loue towards me in Christ, when through I beeing assured of the pardon of all my sinnes by the mercies of Christ thy Sonne, may bee thankeful to thee, loue thee, and serue thee in holines & righteousnes, al the daies of my life. Amen.

A Prayer for repentance.

MOst gracious God and mercifull Father of our Sauiour Jesus Christ, because I haue sinned and done wickedly, and through thy goodnesse haue receiued a desire of repentance, wherto this long suffering doth drawe my hard heart: I beseech thee for thy great mercies sake in Christe to worke the same repentance in me, and by thy spirit, power and grace, to humble, mortifie and feare my conscience for my sinnes to saluation, that in

in thy good time thou maist comfort and quicken me through Iesus christ thy deerely beloued Sonne. So be it.

A Dialogue or communication betweene Sathan and our Conscience.

Sa. THou hast sinned against God, therfore thou must die.

Con. Why then died Christ?

Sa. For sinners, but how knowest thou he died for thee?

Con. Because I am a sinner, and he is both able and willing to forgiue me.

Sa. I graunt that he is able to forgiue thee: but how knowest thou hee will?

Con. He would not surely haue dyed if hee would not forgiue.

Sa. But how knowest thou that he will forgiue thee?

Con. Because I would faine bee forgiuen.

Sa. So

Sa. So would Iudas aswell as thou and preuailed not.

Con. The Scriptures went vpon Iudas fact which must needes be fulfilled, they neuer went vpon mine.

Againe Iudas bare a figure of the people of the Iewes, which tribe onely fell from Christ when all other eleuen tribes of the worlde did sticke fast vnto him: I am a poore sinner of the Gentils, of whome it is written I will bee exalted in the Gentils.

Sa. If thou be a sinner of the Gentile: yet thou must consider thy sinne is great.

Con. I graunt, but Christes passion is greater.

Sa. Oh but thou hast sinned very often.

Con. Tell mee not Sathan what I haue done, but what I will doe.

Sa. Why what wilt thou doe?

Con. By Gods grace my full purpose is hereafter to take better heede and to amend my former life.

Sa. Is

Sa. Is that enough thinkest thou?

Con. What lacketh?

Sa. The fauour of God, which hath cleane forsaken thée.

Con. So God fauoured and loued the world, that he gaue his own dere Sonne, that whosoeuer seeth him as the Israelites did the brasen Serpent: they shall not perish but haue life euerlasting.

A short & pithie defence of the Doctrine of the holy election and predestination of God, gathered out of the first Chapter of Saint Paul sEpistles to the Ephesians. *By Iohn Bradford.*

There is neither vertue nor vice to bee considered according to any outward action, nor according to the will and wisdome of man: but according to the will of God.

Whatsoeuer is conformable thereto, the same is vertue, and the actio

that ſpringeth thereof, is laudable and good, howſoeuer it appeare otherwiſe to the eyes & reaſon of man: as was the lifting vp of *Abrahams* hand to haue ſlaine his Sonne. Whatſoeuer is not conformable to the will of God, that ſame is vice, & the actiõ ſpringing therof is to be diſalowed & taken for euil, & that ſo much the more & greater euil, by how much it is not conſonãt and agreeing to Gods wil, although it ſeeme farre otherwiſe to mans wiſdome, as was *Peters* wiſh of making three Tabernacles, and the requeſt of ſome which would haue had fire to haue come downe from heauen, vpon a zeale to God, &c. Now the will of God is not ſo knowen as in his word. Therefore according to it muſt vice & vertue, good and euill, be iudged, and not according to the iudgement, wiſdome, reaſon & collection of any man, or of all the whole worlde, if all the Angels in Heauen ſhould take their part.

But

But this word of GOD which is written in the canonicall bookes of the Bible, doth plainely set foorth vnto vs that God hath of his owne mercy and good will, and to the praise of his grace & glorie in Christ, elected some and not all, whome hee hath predestinate vnto euerlasting life in the same Christ, & in his time calleth them, iustifieth them, and glorifieth them, so that they shal neuer perish and erre to damnation finally.

Therefore to affirm, teach & preach this doctrin, hath in it no hurt, no vice, no euil, much lesse then hath in it any enormities (as some doe affirme) to the eies & Spirit of them which are guided & wil be by the word of God.

That God the eternal father of mercies, before the beginning of the world hath of his owne mercie and good will, (and to the praise of his grace & glorie) elected in Christ, some and not all of the posteritie of *Adam*, whome hee hath predestinate vnto eter-

nall life, and calleth them in his time, iuſtifieth them, and glorifieth them, ſo that they ſhall neuer periſh or erre to damnation: finally that this propoſition is true, and according to Gods playne and manifeſt wordes, by the helpe of his holy ſpirit (which in the name of Jeſus Chriſt) I humbly beſeech his mercie plenteouſly to giue to mee at this preſent & for euer, to the ſanctification of his holy name by the helpe (I ſay) of his holy Spirit, doe ſo euidently declare, that no man of God ſhall be able by the word of God euer to impugne it, much leſſe to confute it.

In the firſt Chapter of the Epiſtle to the Epheſians, the Apoſtle ſayeth thus: beginning at the third verſe.

BLeſſed bee God the Father of our Lord Ieſus Criſt, which hath bleſſed vs with all manner of bleſſings in heauenly thinges by Chriſt according as hee hath elect or choſen vs in him before

before the foundation of the world was laid, that we should be holy & without blame before him through loue, and hath predestinate vs (or ordained vs) through Iesus Christ, to be heires vnto him selfe according to the good pleasure of his wil, to the praise of ȳ glorie of his grace, wherwith he hath made vs accepted in the beloued, by whome we haue receaued redemption through his blood and the forgiuenesse of our sinnes according to the riches of his grace, which grace hee hath shed on vs aboundantly in all wisdome & vnderstanding & hath opened vs the misterie of his will according to his good plesure which he purposed in himselfe to haue it declared when the time was full come, that hee might gather together all thinges by or in Christ, as well the thinges that bee in heauen as the thinges that bee in earth euen in or by him: by or in whome wee are made heires being thereto predestinat according to the purpose of him which worketh

keth al things according to the decree or counsell of his owne will, that wee which hoped before you in Christ should bee vnto the praise of his glorie in whome yee also hoped after that yee heard the word of truth, the Gospell of your saluation wherein you also beleeuing were sealed with the holy Spirit of promise, which is the earnest of our inheritance vntil the redemption or full fruition of the purchased possession vnto the praise of his glorie.

Those be the wordes of *Paul* which are faithfully translated according to the verie text in the Greeke out of the which word of *Paul* we may well perceiue euerie thing affirmed in my proposition, as I wil giue occasion plainly to them that will see it. First that the cause of Gods election is of his good wil, the Apostle sheweth in saying that it is through his loue, whereby we are holy & without blame, also according to the good pleasure of his will according to his good pleasure pur-

purposed in himselfe, according to his purpose which worketh all thinges after the counsell of his owne will.

Secondly that election was before the beginning of the world, the Apostle plainely sheweth in saying that we were chosen before the foundation of the world was laide, and afterwards in calling it the misterie of his will purposed with himselfe, in time to bee declared.

Thirdly, that election is in Christ, the Apostle doth so flatly and plainely set it foorth, that I neede not heere to repeate it. We (saith he) are chosen in him, wee are heires by him, wee are accepted by him, wee are gathered together in him, &c.

Fourthly, that election is of some of *Adams* posteritie, and not of all: wee may plainely see it if we consider that hee maketh the true demonstration of it beleeuing, hoping, and hauing the earnest

nesse of the Spirit. In whome yee hoped (saith he) after ye heard the word, &c, in whome ye beleeued were sealed vp, &c. Againe in attributing to the elect forgiuenesse of sinnes, holynesse, blamelesse liuing, being in Christ, &c. That wee should be holy (saith he) &c. Wee haue receaued forgiuenesse of sinnes, &c. Who seeth not that these are not common to all men? All men haue not faith saith *Paul* elsewhere. None beleeued (saith *Luke*) but such as were ordained to eternal life. None beleeue but such as bee vnborne of God. None beleeue truely but such as haue good hearts, and keepe good seede to bring foorth fruites by patience.

So that it is plaine (saith beeing a demonstration of Gods election to them that bee of yeares of discretion) that all men are not elect because all men beleeue not: For he that beleeueth in the Lord, shal be as mount Sion, that is he shall neuer be remoo-

ued.

ued. For if hee be remooued, that is finally perish: surely he neuer truely beleeued. But what go I about to light a Candle in the cleere Sonne light, when our Sauiour plainely saith that all bee not chosen but few: many bee called (saith he) but few be chosen. And in the second chapter to the *Ephesians*, the Apostle plainely saith that the great riches of Gods mercie through his exceeding great loue, hath saued them before their parēts & many other gētils, which were excluded frō christ, & strangers from the promise, hopeles, Godlesse &c. Where through we may be occassioned to crie, oh ȳ depth of the iudgemēts of God which is iust in all his doings, & holy in all his workes, extēding his mercy after his good pleasure & will aboue all his workes.

Fiftly that God hath predestinat these, thus elected vnto euerlasting life in Christ, the Apostle doth also in the words before written, declare in saying, and hath predestinat vs through Iesus

Iesus Christ to bee heires vnto himselfe. Againe, by him (saith he) wee are made heires and predestinate to the praise of his glory. So saith the Apostle elsewhere, whome he hath predestinate, them he hath predestinat to bee like fashioned vnto the shape of his Sonne. And Christ therefore saith reioyce in this, that your names are written in heauen.

Sirtly, that the end of election is to ỹ praise of Gods glorie & grace: ỹ Apostle sheweth heer, in saying, we are predestinate to be holy & wout blame before God &c. in saying, we are predestinat, to the glory of his grace & in saying also, vnto ỹ praise of his glory: so that nothing can be more manifest.

Seauenthlie, that predestination is not without vocation, in Gods time & iustification, the Apostle heere doth teach in bringing vs to the consideration of hearing the word of truth, beleeuing and receauing the holy spirit, remission of sins, &c. In whome (saith

(saith he) ye haue hoped, after that he heard the woꝛd of trueth. &c. Againe, by whome ye haue redemption, that is, remission of sinnes thꝛough the shedding of his blood. &c,

Also he hath in his full time declared the misterie of his will &c. Unto ỹ *Rom.* the Apostle sheweth it moste manifestly in saying whome he hath pꝛedestinate, them he calleth: whome he calleth, them he iustifieth. Whereby we may see that pꝛedestination oꝛ election is not vniuersall of all: foꝛ all be not iustified.

Eightly and last of all, that election is so certaine, that the elect and pꝛedestinate to eternall life: shall neuer finally perish oꝛ erre to damnation, the Apostle doth here also verie plainly shew in saying: that they are pꝛedestinate to the pꝛaise of Gods grace, he saith not to the pꝛaise of his iustice, to the pꝛaise of his wisdome, to the pꝛaise of his power (although hee might moste truely say so) but hee sayeth

sayeth to the praise of his grace, which were not grace if there were any respect at al of woorks on our behalfe, for then were grace not grace. If there shold be any condemnatiõ of the elect, & predestinate to eternall life: it must needes bee, because of their sinne, but where were the praise of Gods grace then which is the end Gods election? Shall wee not by this meanes make Gods election without an end and so without a head, and so no election at all, as some would haue further then they elect themselues? Let such feare they shall not finde the benefitte of Gods election: because they seeke it as the Israelites did, and not as the elect which not onely finde it but also doe obteine it. The other are blinded, as it is written. God hath giuẽ them the Spirit of vnquietnesse, eyes that they should not see, and eares ỹ they should not heare, euen to this day, &c.

Againe, hee sheweth the certainty of Saluation to them that bee elected,

in

in saying that they bee accepted in the beloued: once accepted and beloued in Christ, euer beloued, for whome he loueth hee loueth to the end. And Gods giftes are such that hee cannot repent him of them. And therfore saith Christ I know whom I haue chosen, attributing to election, the cause of finall perseuerance. By which thing *Iudas* was seene not to be elected to eternall life: although hee was elected to the office of an Apostle as *Saul* was elected to the office of a King. Which kinde of election is to be discerned in reading the Scriptures: from this kinde of election the which I speake of now, that is from election, to eternal life in Christ. Thirdly he sheweth the certaintie of saluation of the elect, by calling them heires. For if we bee heires of God: then are wee fellowe heires with Christ to be afflicted & glorified with Christ, and therefore saith he, according to the decree of his own will. Loe he calleth it a decree or counsell

sell which shal stand, as *Esay* saith, the counsel of the Lord shal stād. Fourthly hee sheweth this certainty, by saying that they are elect & predestinate to the praise of Gods glorie, which we should more care for then for the saluation of all the world. This glory of the Lord is set foorth as well in thē that perish and are reprobates, as in ỳ elect, and therefore S. Iohn bringing in the place of Esay, speaking of the reprobate saith, ỳ Esay spake ỳ when he saw the glorie of the Lord. This glory of the Lord to be set foorth by vs, is a great mercie & benefit of god. I am assured ỳ if the very deuils & reprobates did not repine heereat, but were thankfull that they might bee ministers in any point to set foorth Gods glorie: I am assured (I say) that they should finde no hel nor torments.

Their hel and torments commeth of the loue they haue to themselues & of the malice, enuy, & hatred they haue against God and his glorie.

Let

Let them tremble & feare that may not away with the glorie of the Lord in election and reprobation.

Let not their eyes bee euill because God is good, and doth good to whome it pleaseth him, wrong hee doth to no man, nor can doe, for then hee were not righteous and so no God. He cannot condemn the iust, for then were he vntrue because his word is contrarie. He cannot condemne the penitent and beleeuer, for that were against his promise: let vs therfore labour, studie, crie and pray for repentance & faith, & then cannot we be damned: because we are the blessed of the father before all the worldes, & therfore we beleeue & therfore we repent. And for asmuch as it pertaineth to vs which be within, to seeand to speake of those thinges which are giuen vnto vs of God in Christ: let vs labour hereabouts, & leaue thē that be without to the Lord, which will iudge them in his time. The Apostle prayeth for ỳ Ephesians,

for

for none other wisdome and reuelation from God, then whereby they might knowe God and haue their mindes illumined, to see what they should hope for by their vocation, and how rich the glorie of his inheritance is vpon his saintes. Further the this I thinke is vnseemely for vs to searth vntill we haue sought out, how rich Gods goodnesse is and will bee to vs his Children. The which we can neuer doo, but the more we goe thereabouts: the more wee taste his goodnesse: the more wee shal loue him and loath all thinges that displease him. This (I say) let vs doe, and not bee to busie bodies in searching the maiestie and glorie of God, or in nurishing in any wise the doubting of our Saluation, whereto wee are readie enough, and the Deuill goeth about nothing else so much as that, for by it wee are dull to doe good to other, wee are so carefull for our selues. By it, wee are more dull to doe good to our selues,

because

because we stand in doubt whether it profitteth vs or no. By it wee dishonour God, either in making him as though hee were not true, or else as though our saluation came not onely and altogether from him, but hanged partely on our selues. By it the Deuill will bring men at length to dispaire and hatred of God. Doubt once of thy saluation and continew therein: and surely hee then will aske no more. It was the first thing wherewith he tempted Christ. If thou bee the Sonne of God, &c. It is the first and principallest Dart hee casteth at Gods elect. But as hee preuailed not against Christ, no more shall he doe against any of his members, for they haue the shield of faith which quencheth his fierie Dartes, they praise God night and day, how then should they perish? The Angell of the Lord pitcheth his tentes round about them, how then shall Sathan preuaile? They are borne in the handes of the Angels

least

leaſt they wold hurt their feete at any ſtone. God hath giuē cōmandemēt to his Angels ouer thē. The Angels are miniſters vnto thē. Their names are writtē in ỳ book of life, & therfore chriſt bad thē reioyce as Paul doth ỳ Philipians, for nothing ſhall ſeperate them frō the loue wherwith God loueth thē in chriſt Jeſu who ſaith ỳ it is impoſſible for thē to erre finally to dānation, for hee is their light to illumine their darkenes. They are giuē to thē to kēp & he is faithful ouer al Gods children. He ſaith ỳ he wil keep them ſo ỳ they ſhall neuer perish. After they beleeue they are entred alreadie into euerlaſting life. Chriſt hath ſet thē there alredie, he hath cōmitted thē into his Fathers hāds by prayer, which we know is ſure & therfore death, hel, deuils, nor al power, ſins nor miſcheife, ſhall neuer pull vs out of our heads handes, whoſe mēbers we are, & therfore receiuing of his ſpirit as we doe, we cānot but bring forth ỳ fruits therof, though

now & thē ẏ flesh faile vs. But ẏ Lord euen our Lord bee praised which is more strōg in vs thē he which is in ẏ world: hee alwaies putteth vnder his hand ẏ we lie not stil nor shal doe as ẏ reprobate, whose pitie is as ẏ morning dew, sone come & sone gon, and therfore they cānot cōtinew to the end Cānot? no they will not if they could, because they hate god & his glorie and therfore al mē ẏ seke it or set it forth: wheras the elect loue al men & seeke to doe al mē good in god, suspēding, their iudgemēts of others, ẏ they may stād or fal to the Lord & not to thē. Hitherto out of this one place of Paul to ẏ Ep. If ẏ matter of election & predestinatiō be so fully set forth, to gods glory & to ẏ cōfort of his church: how may wee suppose is the matter set forth in the whole body & bookes of the canonical Scripture whereto I had rather send thē (good reader) with this cādle light which I haue now giuen thē, then in a matter so manifest to make more a doe then needeth.

Another treatise of election and free will. *By Iohn Bradford.*

That there is and alwaies hath been with GOD euen before the worlde was made, an election in Christ of all those that shall bee saued: many places in the Scriptures doe teach, as to the Eph. 1. Rom. 8. 9. 11. 1. Thes. 1. Ma. 20. 22, 24. Mar. 1. Tit 1 Act. 13. Phillip. 2. Lu. 10. 18. Apocal. 3. 13. 17. 21. 22. Iohn. 6. 8. 10. 13. 17. And almoste euerie where in the new Testament. In no case therefore it may bee denied of any that is Godly, although hee cannot attaine to Gods wisdome, Iustice, and mercie in it, for that were to see Gods fore-parts. We must graunt it therefore because the word of God doth not onely teach it: but also it standeth with the verie nature of God that to him not onely men: but all thinges also that haue been or shall bee for euer in all creatures, are not onely certaine, but so

certaine,

certaine, ỹ they cannot but bee accordingly, and serue his prouidence, for else God were not God if any thing hath bin or could be wout his knowledge yea certaine knowledge: which knowledge in God may not be seperated of any man from his wisdome, and so not from his will, except we would make two Gods: as did the Maniches, one the Author of al good, and another the Author of all euill: both which (say they) were eternall and without beginning. Which their opinion is diuilish and against the word of God most manifestly, which affirmeth in many places that there is no more Gods but one, or any other that haue power to doe good or euill absolutely, or of themselues. But least some men which are to curious shold heere-out gather, that then all things come by fatall necessitie, as the Stoiks thought, or by compulsion and coaction as other thinke, and therfore say they, all Gods precepts requiring ỹ

which

which we cannot doe are in vaine: I thinke it good to speake some thing heereof.

First the Stoikes opiniõis to be condemned as concerning fatall necessitie, for that it tieth & bindeth God to the secõd causes, & maketh him which is a moste free agent, bound and tyed, so that hee cannot worke, but as the second cause mooueth him. For they did imagine a perpetuall connertion and knitting together of causes by a perpetuall order which is contained in nature, where as wee should certainely knowe that it is God which is the ruler & arbiterer of all thinges, which of his wisdome hath foreseene determined all things that he wil do, & now of his power doth in his time put the same in execution, according as hee hath decreed with himselfe.

Yeerin to tarrie any longer I neede not, for that I thinke there bee none now which be of this opinion, to attribute thinges to Fortune, a

word

word vnseemely for Christians.

Secondly that all thinges are done by coaction or compulsion is false and out of Gods prouidence and predestination cannot bee gathered or maintained, for there must be a differens put betweene necessitie & constraint. All thinges that haue been done, be or shalbe in consideratiō of Gods prouidence, as it is with God are of necessitie, but yet not of compulsion or constraint. As for example, you shall see ỹ necessitie is one thing, & constraint is another thing. God is good of necessitie, but who now will say then that he is so by coaction or inforced thereto? The deuil is naught of necessitie, but not by coactiō. Good mē do wel of necessitie, but not of compulsion. Wicked men doe euill of necessitie but not of constraint. A thing that is don willingly, is not to be saide to be done by constraint. GOD is good willingly, but not by compulsion. The Deuill is naught willingly, but not of inforcing

Good men doo good willingly, but not constrainedly. Wicked men doe transgresse willingly, but not compelled. So that it is plaine, though all thinges bee done of necessitie, yet are they not of compulsion & enforcemẽt. By reason whereof, a man that will be dilligent in looking heereon, may see matter enough to purge God from beeing the Author of al euill, although he be the Author of all thinges, and of all actions, which are to bee construed according to the will of the doers, & so may wee see one action to be both good and euill in respect of Gods will and Sathans will. For in asmuch as a thing is done according to Gods will: the same is good, for his will is good. And in asmuch as a thing is done according to Sathans will, it is euill because his will is euill.

But now to the third thing, that is, whether Gods precepts requiring that which is not in our powers bee frustrate or no, although all thinges

are

are done of necessitie and by Gods prouidence. To the vnderstanding heereof two thinges are to be considered. First that we must thinke of God, not as he is in himselfe, but by his worde hee teacheth vs: Secondly the state of man before his fall is to bee compared with the state of man presently as he is now brought into this world. For the first, although it bee moste true that to God all thinges are so certaine as before is spoken, yet in that God hath opened to vs by his word so much of his wil as we should with dilligence serch and obserue: we may not thinke otherwise, but that whatsoeuer is done against that word the same is sin and euil in him whosoeuer he be that doth there against, although ẏ same trãsgression God doth & can vse to serue his prouidẽce accordingly: of which prouidẽce, wee may not otherwise iudge then his word giueth vs leaue, ẏ is we must do nothing serue it, but as his word teacheth.

If *Adam* had bin ruled heerby then he had not eaten ỳ apple, for in that he obeyed not the word of god, which hee knew, easely wee may perceiue, that he did not eate the apple to obey gods prouidence which he knew not.

So that euidẽt it is, *Adams* fall to be sin & euil, & he himself with the serpent to be the author therof god not alowing or approoning ỳ euil, which is to be cõstrued according to ỳ wil of the doer, which wil in *Adã* was naught, although the action God turned to serue his prouidẽce, therby setting forth his wõderful wisdome, power & goodnes wherat we ought rather wt reuerence to wonder, then by wãdering further then beseemeth vs, to cal into questiõ, why god did so: which why: no mã is able to vnderstãd, & therfore we shold bid our busie braine sit down, & not couet againe to be like to God as *Adam* did, & therfore he fel so foule as he did.

For the second mans state: I meane before his fal, & his state now: thus let vs thinke, namely ỳ God made man after

after his image, ẏ is, endued mā with a soule immortal, wise, righteousnes & holy: for ẏ image god is not cōcerning the body which mā hath cōmon wͭ the beasts of ẏ earth: but it is from aboue & of Gods breathing. So ẏ *Adā* transgressing Gods precept, did not according as he shold & might haue don: but according as he shold not haue don & might haue auoided if ẏ he had not receaued the perswasion & counsel of the serpent. Which God permitted him to do, therby to declare ẏ perfect iustice, wisdom & holines, is not nor cānot bee in any creature, which is not God also & therfore christ being God was made man, ẏ in mā there might be this perfection & iustice which is in Christ our Lord, & in *Adam* we could neuer haue had. Which wisdom of God we shall ioyfully one day behold, if we wil now restrain our busie braine & curiosity frō serching further then we should doe. But to returne againe: *Adam* (I say) being made after gods Image, which he receiued for vs al, to haue deriued ẏ

ſame vnto vs all by naturall propagation, by tranſgreſſing the commaundements, loſt & mangled ſo the ſame Image of God in himſelfe and in vs all, ꝑ for immortallitie came death, for wiſdome came fooliſhnes, for righteouſnelle came vnrighteouſnes, for holines came corruption, concerning Gods iudgement and in Gods ſight, although there remained in him, concerning mans iudgement & the ſight of the world, life, wiſdome, righteouſnes and holinelle: they which all wee by propagation doe from our mothers wombe receiue, ſo that we may well ſee our ſtate now to bee farre from that ſtate, we had before *Adams* fall, and therfore Gods law requireth nothing of vs but that [illegible]ch was in our nature before the [illegible], which wee ſee impoſible for vs to pay accordingly, and yet God not vniuſt, in that hee aſketh of vs nothing therby but the ſelfe ſame thing which hee gaue vs in our creation. The Law then and

[illegible]he

the precepts of GOD were giuen after the fal of man, not that man shold thereby get life, and the thing which was lost by sinne (for the blessed seede was promised for the recouering heerof, and to him that pertained) but that man by it might know sinne, & what hee had lost, thereby to desire more deepely the promised seede by whome as we be receiued, so our euils be not imputed, and that wee being renewed by his holy Spirit: and new seede, should as new borne Babes desire, and by will begin to doe the lawe of God, which after our deliuerance fourth of this corrupt bodie and man of sinne by death, we shall without al let fully accomplish, and at the length receaue the bodie, to bee spirituall (as Paule saith) and holy, readie to obey and serue the Spirit, as an helper rather then an hinderer. Oh happie day when wilt thou appeare?

By this which I haue alreadie spoken: I thinke the dilligent Reader

may see how that there is election of Gods children, & how that Gods providence stretcheth it selfe to al things, so that all thinges in respect thereof come of necessitie, but yet nothing therby to be don by constraint and enforcement, where through God is sēn to be the author of all thinges & yet of no evil or sin. The state of man before his fal & after, with the cause of Gods law & precepts giuen to man, I haue breefely touched. Now it resteth that I should speake something of free wil what it is, & how far we may graunt that man hath freewil. That this may bee vnderstood as I would haue, the end wherefore God gaue his lawe to be considered, namely not for man to get thereby eternall life which appertained to ỹ promised sēd, but to shew man what sin is and what by sin hee lost, that he might by his vnabilitie be driuen to desire of verie necessitie, the promised *Messias*, and so by him to receiue the Spirit where through being regene-

regenerate, he might learne to loue the lawe, to take it as a directory & rule to liue by, and to hedge in his old man from controllingt his geere (I say) as I would haue it considered, if we will vnderstand mans freewill, so would I haue this marked, namely the difference betwixt the life which wee lost in our first creation, and now haue by birth before regeneration. In our first creation we had a life, not onely with the creatures, but also with God: which life vtterly *Adam* lost, as hee declareth by the running away, to hide himselfe from God. And this hee lost for vs also as well as for himselfe, in respect wherof the scripture calleth vs dead. Concerning this life therefore that is with God, wee haue no will at all, much lesse any free wil. For howe can a dead man haue any will? The will therefore wee haue, is onely for this life & with men ỹ is, it is not good & free but in respect of men: & in this life in respect of God and life with him,

him, all our will is as wee are euen dead, yea and the will wee haue for this present life, if a man wil consider the God of this worlde, and how wee are his slaues by birth and continually till wee bee regenerate, & how ready our affections are to serue his purpose, I thinke none will say otherwise, but that mans will vnregenerate is none otherwise free, then pleaseth his maister, who must needes serue our God spite of his head, and therefore all to bee done by Gods prouidence, (as I said before,) without any imputation of euil to our good and most holy father. Yea but (saith one) what free will hath a man that is regenerate? This wil I briefely shew when that I haue spoken of iustification, the which proceedeth from regeneration, from whome we may discerne it, but not deuide it, no more then heate from the fire.

Iustification in Scripture is taken for the forgiuenes of our sinnes, and consisteth

consisteth in the forgiuenes of our sinnes. This is onely Gods worke and we nothing else but patients, and not agents. After this worke in respect of vs and of our sences, commeth regeneration, which altogither is Gods worke also. For as to our first birth we bring nothing, bring quoth Peyes we bring to let it many things, but to further it nothing at all, so doe wee bring nothing that can helpe to our iustification: as S. *Augustine* full wel saith, he that made thee without thee, shall he not iustifie thee without thee? which the Papists haue peruerted, reading it affirmatiuely without interrogation, as though we brought something to our iustifying, whereas it (I meane iustification) is a much more excellent worke then the worke of our creation, and therefore to arrogant are they, which will not giue all to God in it, as they doe in their creation. Good men flee from that pride, and are content to giue no

lesse to God, (iustifying and re-generating them) then they doe to their Parents for their first generation. Afore wee bee iustified and regenerated of God, wee are altogither dead to God and to all goodnesse in his sight, and therefore we are altogither patients, till God haue wrought this his onely worke, iustification and regeneration.

Which worke in respect of vs and our imperfection and falles, in that it is not so full and perfect but it may be more and more: therefore by the Spirit of sanctification, which we receiue in regeneration as the Seede of God, we are quickned to labour with the Lorde, and to be more iustified, that is by faith and the fruites of faith, to our selues and others to declare the same, and so to increase from vertue to vertue, from glory to glory, hauing alwales neede to haue our feete washed, although wee bee cleane notwithstanding.

Now

Now to the question: A man regenerate which wee ought to beleeue of our selues, I meane that wee are so by our baptisme, the Sacrament therof requiring no lesse faith: a man (I say regenerate) that is borne of God, hath the spirit of God. And as a man borne of flesh and blood hath the spirit thereof, whereby as hee can stirre vp himself to doe more & more the deedes of the flesh: so the other can by the spirit of God in him, stirre vp in himselfe the giftes and graces of God, to glorifie God accordingly. How bee it heere let vs marke, that as the old mā is a perpetual enemy to the new borne man: so accordingly to his strength, the workes of the new man are letted and made vneffectuall. Therefore God hath taught vs to pray, and promised his helpe which he commonly in maner giueth by the Crosse, wherby the old man is weakened & the new receiueth strength more & more, desiring a dissolution & an vtter destructiō of the old

old man by death, that it might goe to God from whence it came, and to his home euen heauen, where in the last day it shal receaue the old *Adam*, now so schooled, that it will neuer more be but a most faithful friend to serue and praise the Lord for euermore.

Thus haue you heard, what free will the regenerate children of God haue, for whose sakes the Gospel and swet free promises are giuen, and to the regenerate new man they properly doe pertaine, as vnto the lawe with all comminations, and the conditionall promises (I meane promises hanging vpon condition on our worthines) pertaine propperly to the olde and vnregenerate man, so that when he kicketh, he must by them bee brideled and kept downe: when the inward man would be comforted, hee must haue not the lawe nor her comminations and condicionall promises, but the Gospel and her moste sweet free promises. So shall wee walke neither

on

on the right nor on the left hand, but keepe the right way to heauen-ward euen Christ our Lord and Captaine as his Souldiers, seruants, and liuely members, neither dispairing nor carnally liuing, but fearing & reioycing as is appertaining, which God graūt for his mercies sake. Amen.

And thus my dearely beloued, I haue sent to you briefelie my minde heerein according to your desire. Because I had little time, & many other lets. I shall heartily pray you to take this in good parte, and with the more indifferencie and attention to reade it. for my desire was to write fully & speedily, therefore it perchance hath the more obscuritie and desireth a friendly Reader, construing all to the best, and brotherly admonishing where cause may appeare.

A breefe

A breefe Somme of Election and Predestination.

GODS foreſight is not the cauſe of ſinne or excuſable neceſſitie, to him that ſinneth. The damned therefore haue not nor ſhall haue any excuſe becauſe God foreſeeing their condemnation through their owne ſin, did not draw them as hee dooth his elect, vnto Chriſt: but as the elect haue cauſe to thanke GOD for euer for his great mercies in Chriſt, ſo the other haue cauſe to lament their owne wilfulneſſe, ſinne and contemning of Chriſt, which is the cauſe of their reprobation, and wherein wee ſhould looke vpon reprobation, as the onegoodneſſe of GOD in Chriſt is the cauſe of our election and ſaluation, wherein we ſhould looke vpon Gods election. He that will looke vpon god or any thing in God, ſimply and barely as it is in God, the ſame ſhall bee ſtarke

starke blinde: who can see Gods goodnes as it is in God? Who can see his iustice as it is in him? If therfore thou wilt look vpon his goodnes, not onely looke vpon his workes, but also vpon his word, euē so if ỹ wilt lōk vpon his iustice doe the like. Then shalt thou see that election is not to be loked on but in Christ, nor reprobation but in sin: when the second cause is sufficient, shold not we thinke ỹ they are to curious that will run to search the first cause, further then God dooth giue thē leaue by his word? The which first cause, because they cannot comprehend, therefore doe they denie it. God be mercifull vnto vs for his names sake, and giue vs to loue and liue in his truth, to seeke peace and pursue it. Because God of his goodnes, for the comfort of his children, and certainty of their saluation, dooth open vnto thē something, the first cause of their saluation, that is, his goodnes before the beginning of the world, to bee looked

vpon

vpon in Christ, a man may not therefore be so bolde as to wade so in condemnation further then God reuealeth it. And for asmuch as hee hath not reuealed it but in sinne: therefore let vs not looke vpon it otherwise. Seeke to be deliuered from sinne and feare not reprobation, but if thou wilt not: thou shalt finde no excuse in the last day. Say not but thou art warned.

TO the former Meditations and prayers, for your further comfort and Godly exercises, you may ioyne those moste Godly and comfortable Meditations which are annexed to his Booke, lately Imprinted against the feare of death.

A Table

A Table of the Contentes of this Booke.

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A defence of Predestination.
A treatise of election and free will.
A summe of Doctrine, of election and Predestination.

Godly

GODLY MEDITATIONS,

Made by the faithfull Seruant of God, Iohn Bradford Preacher, who was burnt *in Smithfeeld for the true testimony of Iesus Christ.*

LONDON

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